

CULTURAL HISTORY
OF
KARNATAKA
(Ancient and Medieval)

By

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DHARWAR
1947

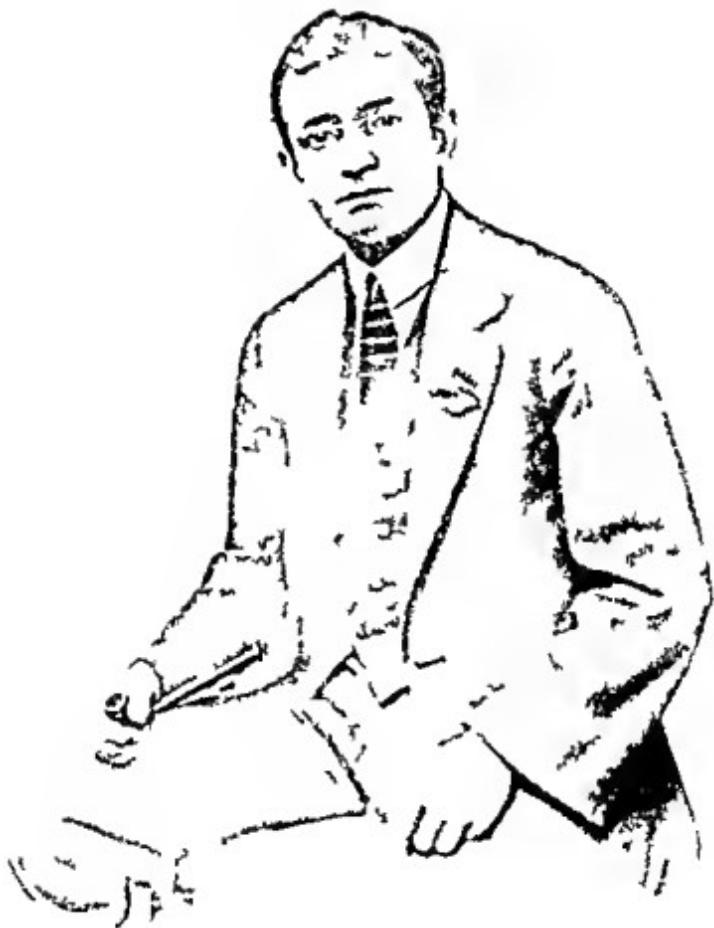
First Published 1947

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Printed by Mr R. R. Bakhale at the Bombay Vaibhav Press Servants of
India Society's Home Gurgaum Bombay 4
and

Published by Dr K. S. Kamalapur M.B.B.S Honorary Secretary
Karanataka Vidyavardhaka Sangha Dharwar



SHRI KRISHNARAO HANMANTRAO KABBUR
MATUNGA BOMBAY

Respectfully Dedicated

TO

K. H. KABBUR, Esq.,

The Kannada Merchant Prince of Bombay,

For his nobility of mind, spirit of humiliation
and deep love for the mother country

PREFACE

Five and ten years ago, when myself and my colleagues were put behind the iron bars of the Hindalga Prison as Congress detainees, I received the first glimpses of the glory of Karnātaka in the past. Karnātaka really held an eminent position in world culture. Whereas the beginnings of the land of Karnātaka can be traced to the early geological period, those of the early man reach the precincts of prehistoric times. In fact the first ancestor of the Dolichocephalic race seems to have originated in the Deccan plateau. It was from this land that this race travelled towards the Northern India, and to the far off countries like Egypt, Sumer, Iberia and other parts of the world. In our opinion a careful investigation by archaeologists in this direction shall definitely bear fruitful results and show how Karnātaka was directly connected with the early civilizations of Mohenjo Daro, Egypt, Sumer, Iberia and Ireland.

As in the proto historic period, Karnātaka has built rich and masterly traditions in the field of art and architecture, polity and economy, religion and philosophy and other allied branches of culture during the later periods of history. The early history of the Mauryas, Sātavāhanas, Cutus, Kadambas, Gangas of Takkād, Cālukyas, Rāstrakūtas, Hoysalas, Yādavas and the Rāyas of Vijayanagara fully indicates this. We have dealt here with the ancient and medieval periods alone.

If we look at the map of Karnātaka we find that during the different periods of history, the Kannada rulers had under their suzerainty the Mālavas, Lāṭas (Gurjars) and the three Mahārāstrakas in the North and almost all the non Kannada dynasties in the South. It is also worth noting that, in spite of this, these provinces made sincere efforts towards the building up of their own empires in the domain of culture.

Karnātaka stands divided today. In fact the Kannada Districts of the Bombay Presidency, Mysore and Coorg, part of the Nizam's Dominions and of the other States in the Deccan, and the Districts of Bellary and Mangalore of the Madras Presidency are still capable of being brought with a great facility under a *United Karnātaka*.

Besides the standard works of Dr J. F. Fleet, Mr B L Rice, Dr R Sewell and Sir R G Bhandarkar, I am directly indebted to the eminent works of Prof G M Moraes Prof M Krishna Rao, Dr A S Altekar, Prof William Coelho, and the Rev H. Heras, S J., in regard to the respective sections in the chapter on the 'Outlines of Political History', to Dr H D Sankalia and Mr. R S Panchamukh, in connection with the sections on Prehistory and Dolmens and Cairns (Chapter I), and to Mr E P Rice and Rao Bahadur R Narasimhacharya regarding the chapter on 'Literature'. We are also indebted to the excellent works of Dr B A Saletore, Mr S B Joshi, Mr R R Diwakar, Mr Masti Venkatesh Iyengar, Mr B B Chilguppi, Mr Dinkar A Desai and Mr G I M D Silva.

I owe a deep debt of gratitude to Shri K H Kabbur, the Kannada Merchant Prince of Bombay, without whose munificent contribution this work would not have seen the light of the day. He is the noble Kannadiga, who has for the first time stretched the arms of business both in the Eastern and Western hemisphere. Those who have come into contact with him know how this master mind is endowed with a unique combination of the spirit of humilation and nobility of mind.

Dr R E Mortimer Wheeler M A, D Litt, Director General of Archaeology in India has laid me under his deepest obligations by making excellent suggestions in the original of Chapter I.

I must express my deep indebtedness to the late eminent Savant Dr V S Sukthankar, under whose guidance I was first working on the present subject for the Ph D course.

I have to express my sincere thanks to my friends Mr D V. Rangochar, B A (Hons), Mr S V Shitut, B A (Hons), Mr S V Prahu M A, Principal N G Tavkar B A (Hons) Mr B Anderson, M A, Mr G V Chulkar and Mr A M Annigeri, M A, for all the help they have rendered to me by making valuable suggestions. I heartily thank Dr K S Kamalapur, M B B S, Hon Secretary, and the members of the Executive Board of the Karnataka Vidyavardhaka Sangha, for having undertaken the publication of the work. I am extremely thankful to my friend Mr H M Priyolkar, for having stood by me in all my hours of need. The decent printing of the work is entirely due to the special care taken by Mr G P Oak,

Manager, and his colleagues in the Bomhay Vashhav Press. I heartily thank them all and also Mr. R. R. Bakhale. I am sincerely thankful to Mr P S. Mokashi, Times of India, Bomhay, for taking personal care in preparing the blocks. I cannot forget the unique services rendered to me by Mrs Sushilahai by finding out the necessary sources and arranging the research slips, and by her children Masters Jagadish and the late Govinda, and Miss Mirā, who have been specially trained by her not to touch the written materials lying on my study table.

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Poona 4.
14th June, 1947.

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A. P. Karmarkar

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 ments in India, and others*
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 cited in the individual chapters and therefore not repeated here

CULTURAL HISTORY
OF
KARNATAKA



CHAPTER I

PREHISTORIC AND ANCIENT KARNATAKA

Introductory—Modern Karnataka—Geology—Palaeolithic, Neolithic, Chalcolithic and Iron Ages—Dolmens and Cairns—Daksinapatha, Mohenjo-Daro and other countries—Rgvedic period and after

I Introductory

Karnātaka has had a long and glorious past. Like some of the other countries of the world, we see in this province and its neighbourhood the working of the Early Man, who created a life for himself here, and travelled northwards up to the foot of the Hīmālayas, after the retreating of the great ice sheet. Nay, we even find that the rock system, which is called as Dhūrvaran, is said to be existing since the beginnings of the early geological period. And after the passage of the different geological periods, the Early Man is said to have made his appearance here. In our opinion, it was this early man, who must have been the ancestor of the makers of the Mohenjo Daro civilization. The early designation of these people is still unknown to history. They were known as Dravidians later on in the Western hemisphere, and still later on in the Eastern, as the connotation Pāica Dravidas would indicate it. The people of Karnātaka took part in the great Bharata war. And after a glorious epoch of the Sātakarni rulers, Karnātaka enjoyed a unique and solemn glory for a period of over one thousand years under the rulership of the vigorous dynasties of the Kadambas, the Gangas, the Calukyas, the Rāstrakūtas, the Seunas of Deogiri, the Hoysalas, the Rayas of Vijayanagara and others. In all these different periods, Karnātaka has maintained a noble outlook for all the centuries to come in the various branches of culture. During this period, it has reared the three of the prominent schools of Indian philosophy, namely, those of Sankara, Rāmannya and Madhva. The tenet of Basava again has shown the most wonderful reformist inclinations in the field of religion and philosophy. In all these centuries Karnātaka has created a unique position for herself in the history of the world, by fostering masterly traditions in the field of polity, socio economic organization, education, art and architecture, and others.

The entire history of Karnataka can be divided into four periods (1) Pre and Proto historic Period, (2) Ancient Period, (3) Medieval Period, and, finally, (4) Modern period. The Periods are generally of an overlapping nature and no definite line of demarcation could be drawn between each other. We are here mainly concerned with the first three periods only.

II Modern Karnataka

In the opinion of the wise men of Karnataka to day the tract of the Kannada speaking people stretches itself between latitudes 11° N and 19° N, and longitudes 74° E and 78° E, thus covering an area of 65,000 sq miles, its maximum from North to South being 500 miles, and from East to West 250 miles. It has now Maharashtra in the North, Andhra and Tamil nadu in the East and the South and Kerala and the Arabian sea in the South-West. The three natural divisions of Karnataka are (1) The coastal plain, (2) The region of the Western Ghats, and (3) The plains designated as *Baillasime* in Kannada. The main rivers situated in Karnataka are the Krsnā, the Bhima, the Tungabhadra and the Kāveri. The water falls of Ger soppa, Unchali (or Lushington Falls), the Lalgali, the Magoda, the Gokāk, the Sivasamudra and the Pykara are well known. The highest mountain peaks existing here can be described as the Sahyadri (with an average of 3000 ft above sea level), the Baba budangiri (6414 ft), Kuduremukha (6215 ft), Mullyangiri (6317 ft), the Doddahetta—the highest peak on the Nilgiris (8642 ft), consisting of health resorts like Otacamund and Connoor. The main soils of Karnātaka are black and red, suited for rice, jwāri, wheat, pulses, ragi, oil seeds, gingelly, saf flower, cotton, sugar cane, coffee, tea, tobacco and betel nut. It is rich in its mineral wealth there being ores of gold, iron, manganese, chrome, pyrites, mica, asbestos etc., and the building stone, clay, slate, granite, marble and lime stones. The main forest products are the sandal wood, teak and bamboo. The Amritmahal bulls and the elephants of Mysore are of historic fame.

III Geology

Eminent geologists have maintained the existence of a Mesozoic Indo African Australian continent—the separation of which took place in early Tertiary times. Thus in Gondavana times—the above

period being so designated—India, Africa, Australia and possibly South America had a closer contact permitting of a commingling of plants and land animals. This Gondavana system was based on the Dharwar rocks.

The Dharwar system of rocks is of hoary antiquity belonging to the most primitive era of geology i.e. the Archaeon. These rocks are rich in minerals like iron, manganese, chromium, copper, gold, lead, gems and semi precious stones. The iron ores in the Central Provinces and Bellary, copper ores in Singhbum, and gold in the quartz are instances to the point. These foundation rocks have spread themselves to a large extent in the Deccan Peninsula, Rajputana and partly Himalayas.

The Deccan trap is characterized by the eruptive activity which took place just during the period of the close of the Mesozoic and the opening of the Cainozoic era. It is described that the great lava-flows which make by far the chief part of this formation, constitute the plateau of the Deccan connecting all other rocks over an area of 200,000 sq. miles, filling up the old river valleys, and levelling the surface of the country. The Sātpurā outliers, the Sahyādri Range, the Girnar and Pawagad hills, and seven eighth of the area of Kathiawar, now centres of peaceful industry and agriculture, are merely the few weathered remnants of that volcanic deposit cut out by the denuding agents from the vast plateau of lava flows, known in geology as the Deccan trap series.¹

The end of the Nummulitic period of the Tertiary era marks the advent of a new period which caused a complete severance between India and Africa. The Arabian Sea and the Himalayas make their appearance. The early growth of vegetation, reptiles and then bigger animals make place for the *Early Man* and his associates in the Post Tertiary period. It is also worth noting that the Chellean and Acheulian tools in the Narmada Valley are found in association with the middle Pleistocene fauna—*Elephas Namadicus* and *Hippopotamus*. This evidently marks the period of transition.

IV Palaeolithic, Neolithic, Chalcolithic and Iron Ages

Like the North of India, Karnataka also seems to have passed through the Palaeolithic, Neolithic, Chalcolithic and the Iron Ages.

¹ Munshi, *The Glory that was Gurjara desa* I, p. 9

respectively. Whereas the Palæolithic and the Neolithic are common phases in early civilization, the Bronze (as in Europe) or the Copper Age (as in Mohenjo-Daro) sometimes preceded the Iron Age. At Maski and Chandravalli we find the close association of copper implements and the microliths. This age of copper is designated as Chalcolithic. From the process of chipping hard flints in Palæolithic times, the Early Man learnt the art of grinding and polishing to the Neolithic period. Eminent geologists maintain that a long period must have intervened between the Palæolithic and the Neolithic times. Bruce Foote has pointed out that the Palæolithic finds were found deposited in the region of the banks of Sabarmati, at a depth of 200 ft. deeper than those of the Neolithic period. Karnātaka has still to make a vast progress in this direction.

The recent discoveries made by Dr. Sankala are capable of throwing a wonderful light on the history of the Early Man—from the point of view of both Anthropology and Sociology. Before this Bruce Foote and others have already done the spade work in this direction. Their results may here be summarized first.

The earliest implements of man were discovered in the Chingleput District by Bruce Foote (Nos. 2204, 7, 8, 9 of Foote collection in the Madras Museum), and later by Cammaide, Krishnaswamy and Manlay, in other parts of the Madras Presidency.¹

¹ Exactly similar implements were found by Foote in the bed of the Sābarmati river near Sadolia and Pedbāmli, both of which are situated in the Vijapur Taluka of the Baroda State. The specimen No. 3248 from Kot-sadolia, and No. 3305 from Pedbāmli are hand axes. No. 3247 from Sadolia is a flake. The hand-axe discovered at Sadolia is 'U' shaped (7"×4"), and made out of a coarse, gritty pinkish white quartzite pebble. The other at Pedbāmli is 'oval (6"×3")', made out of coarse, gritty quartzite.

All the above implements have the same kind of 'butt-end straight or oblique, sharp-edge'; and the use of 'step technique' is evident in all cases.²

1. *Antiquity*, IV, 1930, 327 ff., and Fig. 3, Pre-historic Man Round Madras, 1938, pl. IV; *Journal of the Madras Geographical Association*, XIII, pp. 58-90

2. Munshi, op. cit., p. 19.

As Dr. Sankalia has pointed out, the ovate hand-axes (Nos. 1064/39, 1066/39, and 1069/39) and the cleaver No. 1069/23 from Africa (all these are kept in the Madras Museum), bear exactly similar features as the above-a fact, which naturally supports the conclusion reached by scholars in regard to the close cultural contact between India and Africa in the early period.¹

Coggin Brown has described many of the cleavers obtained on Malaprahhā and its tributaries.² The specimen from Bijapur (No. 2898, placed in the Madras Museum) is 'a pointed ovate with wavy edge over 8" in length and of buff-coloured quartzite, resembling a similar implement from South Africa; and No. 2896 is an ovate hand axe, about 5½" in length.'

It is worth noting that some of the early types of the Chellean and the late Acheulean cordate or pyriform hand-axes found at Channtra, on the banks of the Sohan in the Punjab, are said to bear a close similarity with the early hand axe technique of Madras.³ Further, the Godāvarī also has provided us with the pre-historic implements at both the extremities of its upper reaches.⁴

A study of the microliths obtained in the various parts of the Dakṣināpatha is very interesting. Beautiful microliths of chalcedony, agate and carnelian were obtained in association with pottery, seal, beads, etc. at Maski, in the Hyderabad State.⁵ At Roppa (near Brahmagiri, Mysore State) the microliths began to be found in association with painted and polished pottery between layers at a depth of 5' and 8½' respectively. The pottery found beneath the lower layer was rather coarser. Therefore it is pointed out that this must belong to the 'early neolithic microlithic culture, parallel to the Campignian of France.'⁶

Gujarat has provided us with very important finds. Bruce Foote found pieces of broken pottery and microliths all over the valley.

1. Ibid.
2. Catalogue of Pre-historic and Proto-historic Antiquities in the Indian Museum, Calcutta, 49-57 (Nos. 204, 212, 227, 228, 269).
3. De Terra and Patterson, *The Ice Age and other Associated Human Cultures*; Muashi, op. cit., p. 20.
4. AR, AD. Nizam's Dominions, 1939, 16.
5. M. H. Krishna, 'Presidential Address', Section of Anthropology, 29th Science Congress, Baroda, 1942, 23-26.

of Sabarmati, Wattrak, Orsang, Hirav, Taph and other rivers and small pigmy tools, potsherds, beads, chank shell and pieces of bronze bangles in the Amreli Taluka of the Baroda State in Kathiawar. The microliths obtained in Gujarat are made out of agate, carnelian chert, jasper, quartz (milky at times, limpid or crystal), less frequently blood green, or, amazon stone. These implements consist of rectangular, or similarly shaped long blades, crescents or lunates, scraper discs, cores or nodules.¹ Foote observes that the tools and pot sherds belong to the Neolithic Age, and Iron slags to that of the Iron

The remains of pottery found at Amri, on the right bank of the Indus, and at Khujaria, Tappa and Dhalkania possess similar features. The similarity of the black on red pottery, terra cotta cakes etc., found in these regions is a feature of great importance. This shows how all these centres of civilization were working in close association in days of yore. The Mohenjo Daro people also might have made an easy use of the amazon stone either from the Nilgiris or from the region of the Sabarmati.

The important discoveries made by Dr Sankalia deserve a special mention here. We have already summarized part of his discoveries above.² But the third Gujarat Prehistoric Expedition headed by this great scholar have been able to discover five different skulls one of them being that of a female at Langhnaj in Gujarat.³ They found in this area mammal bones vertebrae of fish and innumerable pieces of the sweet water-tortoise (*Trionyx Gangesicus*?). Dr Sankalia opines that, the degree of fossilization of the human and animal remains seems to be the same and they appear to be contemporary, and that the finds depict a purely hunting culture, the animals hunted being pigs, goats, deer, horses, etc.⁴ Mrs Dr Iravati Karve's remarks are significant in this connection 'The height, the slenderness of the bones, smallness of the joints, the relatively very long lower arms the dolicho-cephaly the well developed

1 Munshi *The Glory that was Gurjara-desa* I pp 23-24

2 Sankalia *Investigation into Prehistoric Archaeology of Gujarat* Baroda 1944

3 Sankalia *Preliminary Report on the Third Gujarat Expedition* Bombay 1945

4 *Ibid* p 5

occipital region, the very slightly negroid appearance of one of the skulls, as also the smallness of the pelvic bones would suggest, at the present stage of inquiry, that the skeletons show Hamitic Negroid characteristics and are of people akin to those of the north-east of Africa and perhaps to proto Egyptian.¹

V Dolmens and Cairns

A study of the Megalithic tombs in Karnātaka is of special interest to a student of prehistory. The early burial systems are differently designated as Barrow, Tumuli, Cromlech, Dolmen, Cairn, Kistvaen and Menhir. These are spread over the different provinces of India Karnātaka, the extreme Southern parts, Mahārashtra, Orissa and Assam. Outside India they are spread over the whole zone of Japan, Iberia (the present Spain), Portugal, England and Ireland, in brief, from the Mediterranean to Scandinavia.

The Cromlechs were discovered on the sites of Jiwāraji,² near Farozabad, near Bhimā, on the Nilgiri Hills, on the Maligherry Hills, at a place about thirty miles south of Ooxoor, at Nalkenary in Malbar, Ungadapoore and Mungary near Vellore, and in the forests of Orissa.³ Kitt's Cooty House near Aylesford in Kent and those found in Brittany or at Plas Newydd in Anglesea are of the same type. The Kistvaens or closed Cromlechs are described as existing in England and Wales,⁴ frequently occurring in those places most favoured by the Druids.⁵ Like the holed Domens in England

1 *Ibid* p 14

2 Meadows Taylor 'Ancient Remains at the Village of Jiwāraji etc J B B R A S , IV

3 *Ibid* They are defined by him as

(1) *Cromlechs* or *Stoe Moles* are constructed with three flat stones or slates placed edgeways to the ground enclosing three sides of a square or parallelogram as supports or walls with one at the top as a cover usually the north or north west. There is also a flooring of slabs

(2) *Cairns and Barrows* Consist of circles of large stones sometimes single sometimes double enclosing a space under which is a grave or graves as stone chest or chests in which bodies or sometimes funeral urns have been deposited. They are of two kinds those containing urns filled with human ashes bones and charcoal and (2) the other in which bodies have been interred without urns filled with ash and charcoal but accompanied by rude images arms, earthen iron and brass utensils and the like

4 *Ibid*

France and Germany they were also discovered at Adichanallur in the Tinnevelly District. The skulls obtained therein are of special interest. And as Huxley points out, they show a close contact between the Egyptian, Dravidian and Australoid races¹.

The closed Cromlechs or Dolmens discovered on the Nilgiri Hills have provided us with unique features of their own. A number of weapons and implements were discovered embedded in a thick layer of charcoal in a stone circle between Coonoor and Kartik on the Nilgiri. Further, a miniature buffalo's head of hard baked clay, a human head of the size of a lime, of the same, the hair being represented by little dotted rings and a small sickle shaped iron knife were unearthed in a Cairn at Kotagiri. Sometimes there are many cells in these Cromlechs. The closed Dolmens were discovered in the forests and hill slopes of the Deccan and Telugu Districts of the Krishna, Godavari, Karoul and Acoytpur, and half closed Dolmens in large groups in the billy forests particularly in the Bijapur, Dharwad and Belgaum Districts.

The Mysore and Coorg variety of Dolmens present another feature before us. Being either below the ground level or above the surface of the land they are generally surrounded by a symmetrical circle of boulders half imbedded in the ground, while the dwellings have in the place of the imbedded boulders, traces of a sort of compound walls of vertical slabs. They were discovered in Coorg, in the Mysore side of the Kaveri, at Hoonavar, Pugamve, Hungud and Honnalli. Sometimes there are two chambers in the same compartment divided by a partition stone. They are also sometimes in groups, of two to four or of six to seven as is the case on the Pulney Hills. Dr M H Krishna observes that, the prehistoric Iron Age Cromlechs at Honnivar and Pugamve suggest that their authors were ancient gold miners as the names of the places indicate the existence of gold mines in the ancient period.²

The *Panqu Kolis* of Malabar are chambers purposely excavated in the rock below the surface generally in the laterite which

¹ Huxley The Geographical Distribution of the chief Modifications of Man kind, 280 cf Panchamukhi Dolmens and Cairns in Karnataka *Journal of the University of Bombay* XIV Pt IV p 23

² cf Panchamukhi op cit p 35

abounds in that District, with a circle of stones buried from one to four feet.' They are also designated as *Kodey Kalls* or *Topie Kalls*.

Next in importance are the Cairns at Raigir in the Hyderabad State, in the old fort area of Machour, near two miles from Brahma-puri in the Pandharpur Taluka of the Sholapur District, Cromlechs and Dolmens in the Raichur and Gulbarga Districts, Cairn and Cromlech located side by side at the site of Gacchi Baole, near Golconda in the Atraf-i-Baldab District; and Cairns at Agadî in the Haveri Taluka of the Dharwar District. There are about one hundred Dolmens or properly speaking 'Cromlechs' at Konour (Belgaum District). They are situated on the slope of the hills and are designated as *Pāñavarā-mane* (house of Pāñavas), or *guhe* (cave), or *Monisa-phadi* or *Munivasa-phadi* (*phadi*=rock-shelters) or *Tāpasi-marađi* (mounds for ascetics). They are partly buried underground. Those which are fully on the surface are the ones discovered on the Rāmaśītha Hill near Bādāmi, on the Hills near Aihole, on the slope of the hill near Bachingud, at Moṭebennur near Byādgî, and on the hills at Koppal near Gadag.

A study of the Dolmens in Karnātaka and other parts of India should really act as a revelation in the field of research. The excavations carried on by Dr. Sankalia at Langhnaj, if pursued with greater zeal, should really help us in finding out the home of the *early man*. This early man seems to have borne similar features with those of the proto-Egyptian, who had also formed the habit of tomb-building. As geology helps us in assuming the existence of the early man in the Deccan trap, it is not impossible that this man must have acted as the maker of the Mohenjo-Daro civilization later on. The Dravidians need not have arrived in India from abroad as some scholars assume it.

It has been pointed out that the several signs of Mohenjo-Daro script are found in the prehistoric pottery of the Tirunelvelly District, in rock-inscriptions in the Nilgiris, and tombs in the Hyderabad.¹ Thus they show a contact of these people with those

1 Heras, 'New Light on the Mohenjo-Daro Riddle,' *The New Review*, July, 1936, p. 7.

in Central Asia, Mesopotamia and Egypt. Sergi observes that, 'The characters called Phoenician are only a derived form of the alphabet; signs that appeared during prehistoric times in Africa, in the Mediterranean and in Western Europe.'

The Megalithic tombs contain objects like urns of good strong pottery, knives, spear heads, brass cups, beads, bells, etc. The objects may belong to different ages. The fine bronze vases and other ornamental objects discovered in the tombs on the Nilgiris prove an extensive sea-borne trade. The discovery of the oblong terra cotta sarcophagi standing on short legs in the tombs at Pallavaram and other places show a keen contact between India, Babylon and Assyria in ancient times.

One may naturally ask, where did this idea of Dolmen building actually originate? As we have expressed above, it must have first arisen in South India alone. The Śatapatha Brāhmaṇa refers to the round burial mounds (*parimandalāni smasānāni*) of the Asuras in the eastern and other directions (evidently southern).¹ The Mababharata refers to the early spread of the Edūkas throughout the world on the advent of Kaliyuga.² The expression *eduka* is evidently derived according to Kittel from the Dravidian root, elu, 'bone'. This was also the ancestor of the later Stūpa. Thus the above evidence, as read with what has been said by Kittel, really proves the South Indian origin of Dolmen building. The system prevailing among the Druids—who are always referred to in the literature of the West, is another important proof in this connection.

VI The Gombigudda Hill and Cinder Mounds

Mr Panchamukhi has pointed out two instances from Karnātaka in this connection. He observes that, the following finds were discovered at Herekal, situated on the northern bank of the Ghata prabhā (Bijapur District): (Couch-shells cut to different sizes to prepare various kinds of ornaments, beads, toy articles, etc, peculiar two legged stone stands, broken pieces of conch shells, shell and glass bangles and ornaments, and pieces of red painted polished pottery with lines of punched dots on the skirt the red surface showing in a case or two diagrams in white streaks the back of it

¹ *Śatapatha Brāhmaṇa*, 13,8 2,1

² For a fuller description Cf. *infra* under Art and Architecture

having a thick black slip¹. The last finds are similar to those discovered at Maski, Brahmagiri and Chandravalli.

The next important discovery is the linear carvings and drawings on the rocky slopes of the western, north western, and eastern parts of the hill designated as Gombigudda (Hill of pictures, situated between Asangi and Kulballi). These linear drawings cut $\frac{1}{2}$ deep consist of the figures of fighting bulls with prominent humps and long pointed horns, men camels with rider, mounted elephant, deer, antelope, palanquin bearers². Mr Fawcett, while speaking of those on the Kappagallu Hill observes, 'Oxen with prominent humps and very long horns, different in type to the existing breeds, are the favourite subjects of these pictures, but representations of men and women (always naked) are frequent, dogs, antelopes, deer, leopards, elephants and peacocks also appear. Some few of the pictures clearly distinguishable from the others are modern in origin but it seems permissible to conjecture that the remainder are connected with prehistoric settlement³'. It should be noted that there are similar isolated finds at Singhapur in the Raigarh State of the Eastern States Agency, the Attock District of the Punjab and Edekal caves in Malabar.

Further there are the discoveries of 'pigmy flints being the memorials of the survivors of palaeolithic men, the cinder mound at Budiguntha being the result of the wholesale holocausts of animals, and implements of the Neolithic period-polished on gneiss rocks, and wheel made pottery, stone heads and pieces of haematite for the manufacture of pigment'.

VII Daksinapatha, Mohenj Daro and other Countries

The recent discoveries in the Indus Valley sites have thrown a wonderful light on the early civilization of the Indians in the Chalcolithic period. The finds obtained there show a close cultural similarity between India and the other parts of Asia and Europe. Father Heras has pointed out 'we find Mine in the Yemen corner of the Arabian Peninsula (Strabo) and the Minas in Boetia, Northern

1 Panchamukhi, *Annual Report of the Kannada Research in Bombay Province* 1941, pp 21-22

2 *Ibid*

3 *Madras District Gazetteer Bellary* p 234

Greece, perhaps the ancient colonies of the ancient Minas of India, and there are reasons to state that the Sumerians of Mesopotamia, of ancient Egyptians, Hittites of Syria, the Phoenicians, the Minoans of Crete and Mycenaean of the continent, the Etruscans of Italy and the Iberians of Spain were but offshoots of the great Proto Indian family. They even travelled from Spain to far off Ireland ¹

That the early Sumerians were in direct contact with the people of Daksinapatha is proved by a cylindrical seal kept in the Museum of Nagpur ². It represents the standing figure of a god and goddess Rev. Heras observes that it belongs to the third dynasty of Ur ³. The seal is set in an artistic gold haft representing two snakes.

However, there seems to have been a keener contact between Mohenjo-Daro and Daksinapatha including Karnataka. The Indus Valley people seem to have made use of the Amazon stone from the Nilgiris and the region of the Sabarmati. The Chalcolithic period was a common feature of both the North and the South. The green stone required for the beautiful cup discovered at Mohenjo Daro was taken from Mysore. The signs on pottery obtained in the South and on the rocks on Gombigudda hill bear close similarity with those of the Mohenjo Daro.

Best of all the inscriptional and other Archaeological data at our disposal point to the same fact.

Some of the seals found in the Indus Valley sites bear the representation of the three faced figure of Siva seated in a yogic posture ⁴. As Sir John Marshall has pointed out, the images of the three faced figure of Siva are found in the temples of Devāngana near Mount Abu, at Melcheri, near Kaveti Joakkam in the North Arcot District, near the Gnkāk falls in the Belgaum District, at Chitagarh in Udaipur State, and, according to Gopinatha Rao (the Mahesamurti) at Elephanta ⁵. An image of Siva similar to that of the one at Elephanta is recently discovered near Thānā District (Bombay Presidency).

1 Heras Ms

2 Nagpur Numismatic Supplement, XXIV, No 140

3 Heras Ms

4 Marshall *Mohenjo Daro and the Indus Civilization* I Plate XII, No. 17

5 *Ibid* p 53

The origin of some of the tribes of Southern India could be traced to the Mohenjo-Daro period i.e. the Mīnas or Matsyas, the Nāgas, the Ābhīras, the Māhiśikas, the Ajas (or Haṭṭikāras as Mr. S. B. Joshi points out), and the Vānaras or Kodagus. We shall summarize their activities in Karnātaka briefly.

The various inscriptions and representations on the Mohenjo-Daro seals reveal the cult of the fish-God and the doings of the Mīna tribe. The inscriptions also speak of the Northern and Southern Mīnas or Matsyas.¹ In regard to these two different locations we get corroboration from later Indian literature also. The Mahābhārata refers to the two provinces of the Matsyas i.e. the Matsya and the Pratimatsya.² Evidently, the Pratimatsya country must be the one located in the South. The Mahābhārata again states that the Matsyas being afraid of Jarāsandha fled away and settled themselves in the South.³ The Brahmanā P. narrates that king Virāṭa guarded the Sooth (*Dakṣināpatha*) during the period of the Bhārata war.⁴ The famous work Bhārata written by Kumārvyāsa in Kannada, states, that the country of the Matsyas lay towards the south of the Godāvarī river. There is also a tradition in Karnātaka that Hānugal (or Pānuigal) in the Dharwar District formed the capital of Virāṭa, king of the Matsyas.⁵

There are also some traditions in Karnātaka connected with the fish. It is stated that at Nerenika in the Bellary District is a temple dedicated to Mallēśvara near which is a cave where a crude carving of a rock into something like the caricature of a fish is worshipped.⁶ The device of the two fishes obtaining on the Mohenjo-Daro seals was adopted by the Pāndyas of Madura as their Lāñchana, and on account of which they were designated as Mīnavar Kōṇ. The Royal House of the Pāndyas was built in a fish-shaped fashion.⁷ The

1. Heras, 'Mohenjo-Daro The People and the Land', *Indian Culture*, III, No. 4, p. 707.
2. *Mahābhārata*, *Bhīṣma P.*, Adh. 6, in which a detailed description of the countries and peoples of India is given.
3. *Ibid*, *Sabhā P.*, 14,28.
4. *Brahmānda P.*, *Madhya-bhāga*, Adh. 63.
5. Rice, *Mysore and Coorg from the Inscriptions*, p. 2.
6. Moses, 'Fish and Religion in South India', *Q. J. M. S.*, XIII, p. 551.
7. Sewell, *A Sketch of the Dynasties of South India*, p. 74.

Matsyas of Oddadi and the Kadambas of Kalinga adopted the symbol for their Lañchana.¹ It is also worth noting that the images of Ayanār,² and later of Muttyālamma at Avani,³ bear on their heads the horn like head gear represented to be worn by Śiva on the Mohenjo Daro seals. The Sankara-dig vijaya relates that the Jangamas (of course of Karnataka) used to bear the trident on their heads.

According to Fr. Heras the name of Karnātaka in the Mohenjo-Daro period was 'Kannanir'.⁴ He also gives an early account of them. The Mahabharata, the Purāṇas and other literary works make a mention of the Ābhira tribe. They had spread themselves through the whole of India. The expression Ābhira seems to have been derived from the Tamil expression Ājīr (a = meaning 'a cow') as V. Kanakasabhai would put it.⁵

The Nagas seem to have been a prominent race since the Mohenjo-Daro period. They had colonised in almost all the parts of India. It is related in the Purāṇas, that Mahismati happened to be the capital town of Naga Karkotaka. Banavasi and the surrounding region is designated as Nagara-khanda since the early centuries of the Christian era. According to J. Dubreuil the 'Cutu' indicates the hood of a cobra. He observes that the kings of this country were Nagas.⁶

The Mahisikas, like the Nagas, were another important tribe. The Mahisa is represented on some of the seals bearing the three-faced figure of Śiva. They at one time seem to have spread themselves in the whole of Daksinapatha. The name of the town Mahismati, on the banks of the Narmada, the expression Mahisikas, Mahisis, Mahisakas etc as a people of Daksinapatha occurring in the Purāṇas, and the name Mysore, are all enough data to prove the wide prevalence of the tribe in Southern India. It is worth noting that Mysore, which is also known as Mahisa mandala, is referred to as *Erumainadu* (mean-

1. J B and O R S XVII p 175

2. Jonveau Dubreuil *Iconography of South India* p 113

3. Krishna Sastri *Images of South Indian Gods and Goddesses*, Fig 138 p 225

4. *Karnataka Historical Review* Vol IV, Nos 1 and 2 pp 23

5. V. Kanakasabhai *Tamil India 1800 years Ago* p 57

6. J Dubreuil *Ancient History of the Deccan*, p 50

ing 'a buffalo town') in an early Tamil work¹ The Ajas (or Kuru bars in Kannada) are famous since the Rgvedic period. The Kodagors are the same as Vanaras of the Ramayana period. Pampa in his famous Kannada Ramayana, says, that, the Vānaras owed their tribal name to their *Vānara dhvaja*² The part they played in Karnātaka is too well known in a student of Karoātaka history. Thus all these tribes seem to have derived their name in accent of a specific animal being their Royal lāñchana or Heraldic device.

VIII Karnataka in Rgvedic period and after

On the advent of the Aryans, the whole of India enters into a new phase of history. By the end of the Rgvedic period, Parāśurāma had already destroyed the Haibayas³. And tradition soon began to spread on the Western coast regarding the mighty prowess of this great hero, and the deeds he did to setting aback the sea. Himself and his mother Renuka stand deified to Karoātaka even to this day.

But the three bloody wars, namely, those of Parāśurāma against the Haibayas and other Kṣatriyas, the Dāsarājña and the Bhīrata, brought the whole of India and its supreme civilization to a chaos, and we seem to find almost a blank in the history of Karnataka and the other parts of India.

The Rgveda itself refers to the expressions *Bekanata*⁴ and *Dakṣina pada*⁵. The word *nāta* is very probably derived from the Dravidian word *nād*, meaning, a province. The expression *Dakṣina pada* seems to have been the earliest form of the later *Dakṣinā patha* (the word *patha* itself being derived in our opinion from '*pāda*', meaning, 'foot'). The *Aitareya Brāhmaṇa* speaks of the Andha-, Pulindas, Śabaras, Mūṭhas and Pundras as people living in the South⁶. The *Taittirīya Āranyaka* derives the expression 'cora' from Cola people. Panini refers to the following countries in Southern India. Kaccha (IV 2 133), and Asmaka (IV 1 173). Katyayana in his *Vārtikas* refers to Coda, Kerala and Pandya⁷.

1 *Ahnānūru, Aham* 294

2 *Rice History of Kanarese Literature* p 35

3 K M Munshi, *Early Aryans in Gujarat* pp 65ff

4 *Rgveda* VIII 16 10

5 *Ibid* X 61 8

6 *Aitareya Brāhmaṇa*, VII 18

7 On Panini IV 1 168, IV 1 175

In the Mahābhārata Sahadeva is said to have subdued the Pāndyas, Dravidas, Udras, Keralas and Andhras. He is also described to have visited many other places ie Sūrpāraka, Dandaka, Karahātaka (modern Karhād) and Kiskindhyā¹. The Ramāyana on the other hand refers to different nations, namely, Utkala, Kalinga, Daśatna, Avanti, Vidarhha, Cola, Pāndya, Kerala and Dandakāranya respectively.

Besides it describes the whine of the province occupied by the Vānaras Kaikeya, while approaching the Dandikas, is said to have visited the town of Vaujayanta (Vanavāsi) where was ruling Timidhvaja. The Aśvamedha of Jaimini describes how the six-fingered Candrahāsa, the prince of Kerala, became the king of Karnataka in spite of the efforts of the minister Dhṛītabuddhi. The Aśvamedha horse of the Pāndavas is said to have entered his territory². He was a keen devotee of Kṛṣṇa. In the Vetaīla pañcasāti, it is stated how Sudraka made his servant Viravara the king of Lāṭa and Karnata³. All the members of this servant's family are said to have laid down their lives for the sake of the king. King Śatōnika's name is mentioned in the Gokarna Mahatmya⁴. The Harivamśa describes how Kṛṣṇa and Balarama went to Karavīrapura near Venā river in fear of Jarāsandha's pursuit, and how further on they met Parasurāma there, and in his company went to Yajñagiri, then to Krauñcapura having crossed the Khatvāṅgi and then to Gomantagiri via Anadu. The work also states that Śrgāla, son of Vasudeva, was ruling over Karavīrapura and that king Mahākapi was ruling over Krauñcapura. The latter is designated as Vanavāsyādhīpa, 'meaning' mostly the ruler of Vanavāsi province⁵. It is also worth noting that Balarama is described to have drunk the Kādambarī wine on the Gomantaka. Kṛṣṇa and Balarama defeated Jarasandha, and killed Śrgāla, king of Karavīrapura, and enthroning his son instead, were back again.

The Puranas often mention the names of the various countries and rivers located in the Dakṣināpatha. It included amongst other countries, the Pāndya, the Kerala, the Cola, the Mahārāstra, the

1 *Mahābhārata, Sabhā P., ch 31*

2 *Ketkar, Prācīna Mahārāstra, I. p 73.*

3 *Kathāsaritsāgara, 12 11 109*

4 *Gokarna-mahātmyasāra, Bombay, 1932*

5 *Harivamśa, Viśnuparva, 39-40.*

Mahisika, the Kalinga, the Paunika, the Maunika, the Asmaka and the Kuntala or Karnata. The Mahabharata also refers to Kuntala or Karnata. The Puranas state that the Godavari, Bhimarathi, Krsnā, Venā, Vañjulu, Tungabhadrā, Snprayogā, Kāverī Āpagā and others are the rivers of the Dakśināpatha. The Matsya Purāna narrates that Sandhīna of the Turvasu line had four sons, namely, Pandya, Kērala, Cola and Karna, and from their names prospered the Jñanapadas of Pandyas, Colas and Kēralas¹. The Karna must be identified with the Kārnāta. The Skanda Purana states that, 'there was a demon named Kārnāta, and that as he troubled the Brahmins of Moheraka in Dharmaranya he was killed by goddess Matangi. However, in his next birth he appeared before the goddess. He asked the people there to perform the worship of Yaksma, went to Southern India, and established a Kingdom after his own name on the sea shore (Western?)'². The Purānas always speak of the prowess of Parāśurāma in acquiring the land on the Western sea shore, which is well known as Parāśurāma bhūmi. The Naradiya Mahāpurana says that as the sons of Sagara began to dig the ground on the Western sea shore, it became over flooded on account of the waters of the sea, and, that later on Parāśurāma darted his arrow against the sea, on account of which Varuna took aback the waters.³

It should also be noted in this connection that Megasthenes refers to Taprobane.⁴ The famous Brahmin minister Kautilya of the Mauryan emperor Caudragupta describes that the pearls were found in the Tamraparni river, in Pāndu Kavataka, and near the Mahendra mountain.

After giving this brief survey, we shall now turn our attention to the political history of the land. Because it is from the time of the Mauryas that we find definite traces regarding the activities of the people of Karnātaka.

1 Matsya P. Adh. 48, 4-5

2 Skanda P. Brakhmākanda, Dharmāranya khaṇḍa, Adh 15 ff
Note also that Karaīta was so called because he was born through the ear 19, 3

3 Nāradīya P. 74, 4

4 I A VI, 129

CHAPTER II

OUTLINES OF POLITICAL HISTORY

Karnataka Kuntala—Boundaries—Outlines of Political History—Maurya Period—Satavahanas and Cutas—Kadambas—Gangas—Calukyas of Badami—Rastrakutas—Calukyas of Kalyani—Yādavas—Hoysalas—Rayas of Vijayanagara—Aravdu dynasty

I Karnataka-Kuntala

We have thus seen that Karnataka as an independent nation had come into existence since very ancient times. At one time it included the whole of Mysore and the portion extending up to the banks of the Narmada River—if we are to believe in the occupation of the territory by the Mahisikas. The boundaries of Karnataka have been of a varying nature during the different historical periods. In the North it had once spread itself from Cambay to the Bay of Bengal. In the South it had extended itself to the Cape. But it has always included a tract of land surrounded by the Godavari, the Eastern Ghats, the Nilgiris, the Kaveri and the Arabian Sea.

However, on older nations becoming extinct, various independent nationalities came into being. And it is on account of this that the two provinces of Karnataka and Maharashtra arose as two definitely distinct entities during the historical period. However, before entering into the pros and cons of the problem we shall study the other details regarding the designations themselves.

Karnataka Kuntala—Karnataka is known by its various designations, e.g. Kannada, Kannadu, Kannadar, Karnata, Karatata and best of all Kuntala. Scholars also have tried to derive it in a varied manner 'from Kar nadu (black soil)' the word Karnataka being a Sanskritized form of Kannada.¹ Karnata derived from (the Tadbhava of) Kannada² 'from Karu nadu' (an elevated country)³ 'from Karna, Karni'⁴ 'from Kammita nadu, (Kammita according

1 Caldwell Comparative Grammar of Dravidian Languages p 30

2 Rice Mysore and Coorg I p 393

3 Jayakarnata X p 58

4 Elliot Coins of Southern India p 21

to Narasimhachar means 'sweet smelling'),¹ 'from Kal nādu',² 'from Kan' (black)³ etc. Before entering into the veracity or otherwise of these statements we shall see how it is referred to in the later literature.

Karnataka is also designated as Kuntala in the various Purāṇas, the Mabābbārata and the later epigraphic records and literature. One of the Satakarnī kings also is designated as Kuntala Satakarnī.⁴ The word Karnata or Karnataka is mentioned in the Mabābhārata and the Purāṇas. It is referred to in the famous Sanskrit play Mrchchakatika of King Śudraka, in the Brhat Sambuā of Varāhamihira, in Somadeva's Katbāsariśāgara, 'due perhaps to its mention in the Paśācī Brhatkathā of Gunadhya'. The famous Tamil work Silapadikaram refers to 'Kaonadic'. The Nepalese Chronicle Svayambhupurāṇa refers to a Karnāta King Nanyadeva, who conquered the whole country of Nepal in Śrāvana ud of Nepāl Samvat 9, or Saka sam. 811 i.e. 889 A D. Shama Sastri identifies him with the Ganga King Nanniyadēva⁵. The Velvikudi copper plate grant of the Pāndya king Sadaiyan Parāntaka makes a mention of *Karna Nāduga*⁶. We have already referred to the expression Kannanur obtained in the Mohenjo Daro inscriptions. As stated above, the Matsya and the Skānda Purāṇas refer to the country of Karna and Karnāta respectively. The Vienudharmottara Purāṇa states in the Chapter on Painting that the hero's body must be painted like the body of a Karnātaka hero⁷.

In our opinion, the expression Karnātaka or Kannada is derived from the 'Karna' or 'Karni' occurring in the expression Satakarnī. The Satakarnī rulers ruled over a very vast area in and out of Daksināpatha. And that must have given courage to the people to name the land after their mighty rulers. The Matsya, the earliest of the Purāṇas, does refer to the expression 'Karna', which is a direct

1 Narasimhachar, *Karnātaka Kavicharite*, I, Intro AIX

2 S B Joshi, *Kannadada-nele*

3 Kittel, *Kannada-English Dictionary*

4 Vātsyāyana's *Kāmasūtra*, cf also in Matsya P

5 Mysore Arch Report for 1926, pp 26-27

6 Narasimhachar, *Karnātaka Kavicharite*, I, Intro p XV.

7 Vienudharmottara P III Khanda, 42, 38

corroboration to regard to the above statement. The *Sabhaparvan* of the *Mahabharata*¹ refers to a Kootala province of the North. And the close association of the Pandavas in Karnataka, as tradition has it, might have been responsible for the other version.

Maharastra On the other hand the word *Maharastra* is also frequently referred to in the Puranas. The *Matsya Purana*², however, uses the word *Navarastra* instead of *Maharastra*. The *Garuda*³ and the *Visnudharmottara*⁴ give variant versions e.g. *Nara* or *Naya rastra* (which seem to be rather misprints for *Nava*). Later, Dandiko makes a reference to the *Maharastrai* language. In the famous Aihole inscription Pulikesi is described as having become the lord of the three *Maharastrakas* consisting of 99 000 villages⁵. The word is of free and common occurrence in later literature also.

Their Boundaries The question of the respective boundaries of ancient Karnataka and *Maharastra* is so much interconnected that it is impossible to trace the boundaries of one country without at the same time tracing those of the other. Sir R. G. Bhandarkar is of opinion that "the word *Deccan* expresses the country watered by the upper Godavari and that lying between that river and the *Krsha*. The name *Maharastra* also seems to have been at one time restricted to this tract". C. V. Vaidya also expresses a similar view point⁷. Mahamahopadhyaya P. V. Kane expresses the view that the three *Maharastrakas* mentioned in the Aihole inscription included the country of Kuntala also⁸. But the historical data that has become available to us at present does not allow us to draw any such conclusion.

The first reference to the boundaries of ancient Karnataka occurs in the *Kavirajamarga*, the authorship of which work is ascribed to the Rashtrakuta monarch Nrpatuuga Amoghavarsha (A.D. 815-877). The poet gives a poetic description of its boundaries. He says

1 *Mbh Sabhaparva* Ch. 31 (Bombay Edn.)

2 *Matsya* P. 114-47

3 *Garuda* P. 55-75

4 *Visnudharmottara* P. 10-5

5 I A VIII p. 243

6 R. G. Bhandarkar op.cit p. 6

7 C. V. Vaidya *History of Medieval Hindu India* I pp. 266-275

8 Kane P. V. *Ancient Geography and Civilization of Maharastra* J. B. B. R. A. S. XXIV pp. 613 ff.

" 'Twixt sacred rivers twain it lies,
From famed Godāvarī,
To where the pilgrim rests his eyes
On Holy Kāverī.

The people of that land are skilled,

To speak in rhythmic tone (the sweet Kannada)."¹

Thus at least in the time of Amoghavarṣa Nrpatunga the banks of the river Godāvarī seem to have formed the northern-most boundary of the Kanōadī country. On the other hand, the statement surprisingly enough concurs with the one made in the *Lilācaritra*, a work of the Mahānubhāvīs (1190 A D) written in Marāthī. The passage in the *Lilācaritra* defines the boundaries of the three Khanda mandalas or subdivisions of Mahārāstra thus

I The First Mandala consisted of the country lying from Phalithāna downwards to wherever the Marāthī language was spoken, to the north of this was situated Bilēghīt

II. The Second Mandala consisted of the country lying on both the sides of the river Godāvarī to the extent of twelve Yojanas. To the west was situated Tryambakeśvara (near Nūsik).

III The Third Mandala comprised the country lying between Meghakara Ghāt and Varhīd (Berar).

The work also states that the population of the country was sixty lacs²

From the above, one may easily infer that the Mahārāstrians had not made any substantial encroachment upon the country of the Kanōadī people at least up to the end of the twelfth century A D If we draw any conclusion from the fact that the Mo-ha-la-ch'a (or Mahārāstra) of Yuan Chwang, or the country comprising the three Mahārāstrakas (*trayānām mahārāstrakānām*) which are said to have been ruled over by the Cālukya king Pulikēśi II, does not differ much from the one detailed in the *Lilācaritra*, then we may

1. Rice, *Kanarese Literature*, pp 256.

2 Y K Deshpande, *Mahānubhāvīya Marāthī Vāngmaya*, p 90

possibly infer that the Mahārāstraṇas had more or less occupied this portion of the province after the seventh century A.D.

In regard to the early boundaries of Mahārastra, occupied by the Rastriyas, we have already shown elsewhere that they can be located within the following circumscribed area, originally¹

I According to the statement of Rājāśekhara the whole of the Daksinapatha was situated to the south of the Māhismati (Maudhata) Māhismati, however, was situated at a place where the two ranges of the Vindhya and the Satpura approach the river Narmada.

II In the west of the country was situated the country of the Bhanukacchas as evidenced in the Vayu Purana Bhanukaccha was situated between the Narmada and Naśik The Matsya P uses the word Bharukaccha instead of Bhanu Laccha².

III To the east was most probably situated the country of the Bhojas (or Berar).

IV To the south were situated the Godavari and the adjoining provinces

Thus we see that these Rastikas (Rāstriyas) can be originally located within this circumscribed area During the time of Pulikeśi II, it had increased to the extent of 99,000 villages Later on the kingdom of the Rastika becomes Rattapādi Saptārdhalakṣa (seven and a half lacs) Evidently, the three expressions 99,000 Mahārāstrakas, Saptārdha lakṣa Rattapādi and the 'sixty lacs' Mahārastra Deśa (Lilācaritra), used at three different periods in the history of Southern India, really indicate the progressive expansion of the Mahārastra country that was taking place since the time of Pulikeśi II

Thus, once the problem of the boundaries of Mahārastra is settled the statement of the author of the Kavirajamarga becomes clearer, namely, that the boundaries of Karnataka stretched from the banks of the river Godavari down to those of the holy Kaverī Earlier than this, as we have observed, the Skanda Purāna states, that a Daitya named Karnata founded the kingdom after his own name

¹ Cf. for a fuller discussion A.P. Karmarkar, 'Boundaries of Ancient Karnataka and Mahārastra' I H Q XIV pp 781 ff

² Matsya P 114 50

on the shores of the ocean (Western). Thus this province of the Kannadis, which was originally situated somewhere round about Baavāsi, grew itself into a larger noit—the kings of which later on ruled over both the provinces of Mahārāshtra and Kārṇātaka.

We shall now try to trace the later history of the Kadambas.

II Outlines of Political History

We have already observed that the real history of Kārṇātaka begins with the advent of the Indus Valley civilization. Later on the Harivamśa, while narrating the account of the marriage of Haryāvā of the Solar line with Madhumatī, the daughter of Madhurāksasa, states that their son Yadu married the daughter of the Nāga king Dhūmravarnā, and that one of their sons founded the kingdom of Vaoavāsa or the later Banavāsi¹. During the later period, Kārṇātaka is closely associated with the doings of Bhārgava Rāma, Dāśarathi, Krṣṇa, Jarāsandha, Sahadeva, Arjuna, Caṇḍrahāsa and others. Śūdraka, the king of Kalinga and Vikramāditya also seem to have had political connections with this kingdom. However, it is really from the time of Aśoka that the landmarks of its history begin to become more perceptible.

Like Paraśurāma to the Western coast of India, Agastī is credited for having first crossed the Vindhya Mountains. Tradition attributes many exploits to this venerable sage. He is said to have killed two such demons, namely, Ilvala localised at Aivalli, or Āihole in the Bijapur District, and Vātāpi at Bādāmi. They always troubled the sages at Dandakāranya.²

An inscription of the twelfth century and the Mala-Basavacarite of Singirāja describes that the Naudas ruled over Kootala which included the Western Deccan and the North of Mysore³. If this be true then the Mauryas also must have followed in their footsteps, and thus ruled over the Deccan. The next historical tradition is in regard to the migration of the Maurya Emperor Candragupta and his teacher Bhadrabāhu into the South. It is said that Candragupta became a Jain ascetic and followed Bhadrabāhu, who, anticipating a prolonged famine of twelve years

1. *Harivamśa, Sṛṣṭikhanda*, 17.

2. *Q. J. M. S.*, XVII, p. 172.

3. Cf. Rice, *Mysore and Coorg from the Inscriptions*, p. 3.

in the North, led a large community of Jains towards the South and travelled as far as the rocky hills of Sravana Belgola in the Mysore state. Both of them are said to have laid down their lives (Candragupta dying twelve years later) by taking a Sallekhana vow at Sravana Belgola, on the Katayapra or Kalbappu Hill, or Candragiri. This fact is corroborated by various statements in the early inscriptions, the Bṛhatkathakosa of Harisena (931 A D), Bhadrabahucarita of Ratnanandi (1450 A D), and Rajavaliyakatha of Devacandra (1800 A D).¹ Hoernle observes that with this Bhadrabahu Śrutakevalin the Dgambaras separated from the Śvetambaras.² Bhadrabahu died in the year 297 B C.³

The Royal Edicts of Asoka throw further light on the early history of Karnataka. They are discovered at Maski, Siddapur, Jatinga, Ramsvara, Brahmagiri and other places.⁴ The Mahavamsa (XII) and the Dipavamsa (XIII)⁵ relate that Moggaliputta Tissa sent the following Buddhist missionaries to various places: Madhyantika to Kashmir and Gandbara, Maharakṣita to Yuvana, Malindeva to Mahisamandala, Rakkhita to Vapavasa (Banavasi), Dhammarakkhita to Maharastra, Mazzima to the Himalayan regions and the fraternal pair Soma and Uttara to Suvarnabhumi, respectively. The Edicts refer to the peoples in the south, namely, Pitenkas, Bhojas, Aparantaes, Pandyas, Satiyaputtas and Keralaputtas, and to places like Varavasaka, Isila and Suvarnagiri. The Satiyaputtas⁶ referred to in the Edicts seem to be the same as the Sātas or Satavahanas (cf. infra). Hultzsch⁷ identifies Suvarnagiri with Kanakagiri situated to the south of Maski, wherein one of the Asokan edicts is discovered. He identifies Isila with Rsyamuka Parvata. But as we are finding many more finds in Karnataka, we dare to identify it with Ahole, which has been identified with Ilvala (name of a demon). At least the later history of the town encourages us to do the same.

1 Ibid pp 4 ff

2 I A XVI 59 60

3 Jacobi *Kalpasūtra Intro* p 13

4 Cf also *Minor Rock Inscriptions* V VI VII and VIII

5 Turner *Malava iso* pp 71 72 Oldenberg *D pava iso* p 54

6 II Rock Edict at Gnar and II Rock Edict at Kalu cf. Hultzsch
Inscriptions of Asoka pp 18 29 seq

7 Hultzsch, *History of Inscriptions of South India*, p 7

The Satavāhanas seem to have been the feudatories of Ásoka. The Satavāhanas seem to have been the same as the Sātvatas, an early tribe of the midland of India. The Satavabanas or Sātakarnis are always designated as Sāta, or Sri Sata. The words Karni or Vahana are absolutely different in terminology and meaning. They are wrongly designated as Āndhras later on by the Puranas. If we are to depend on the version of the Aitareyo Brahmana then these Āndhras were the same people known as Andhas (cf. *infra*) or the Andhakas. The Andhakas and Vṛṣnis belonged to the same race. The expression Satvata also has the word *Sat* included in it. Moreover the Harivamśa states that Paraśurama told Kṛṣṇa that Karavirapura was originally founded by the descendants of *Yadu*. It is also pointed out that the Baṇavāsi was founded by the son of Yadu. The close association of the *Naga* cult is common to both the races of Kṛṣṇa and Balarāma and that of the Cutus. All these evidences point us to the conclusion that the Satavāhanas belonged to the same race of the original Satvatas. That must have been originally a mighty Dravidian race. It is worth noting in this connection that the Hoysalas and the Yadavas of Deogiri also claim to be the descendants of *Yadu*.

The Satavahanas occupied a very vast territory in India. In fact they were generally designated as the Lords of the Daksina patha and their territory included the whole of Karoataka, Asmaka (the original Mahārashtra), Aparanta, Anupa, Saurashtra, Mālwa, (Ākaravanti), and once they extended their sway up to Bhilsa and Chanda also. Very important discoveries of the Satavahana centres are made at Kondivale (in Hyderabad Deccan) at Chandravalli in Mysore State, and at Brahmapuri in the Kolhapur State. Very wonderful discoveries are made in all these centres, and they have supplied us with marvellous clues in regard to their commercial relations with Rome and Greece. A Greek Farce (No. 413) in the Papyri found in 1897, at Oxyrhynchos in Lower Egypt, by the Biblical Archaeological Association, is based upon the story of a Greek girl carried off to the coast of a country bordering on the Indian ocean. Scholars opine that the scene must have been taken from Malpe. It is really wonderful that this farce (c. 200 A.D.) contains Kannada words.¹ Roman coins belonging to the time of Augustus were found

on the sites of Chandravalli in the Mysore State Recently the eminent scholar Prof Kundangar discovered a site which contains many finds of the Greek type—vases, caskets a Greek statue toy carts, etc These bear some similarities with the finds discovered at Taxila and at Arikamedu near Pond cherry Added to this King Gautamiputra Satakarni and Kharavela are said to have defeated the Yavanas As Ptolemy puts it King Sandanes of *Kallien* or *Kalyān* is said to be greatly hostile with the foreigners

Immediately after the rule of the Satavahanas the Cutu Sata karnis usurped the throne They are also designated as Mahā rāthīs and Maharāthīs (female) Many scholars are of opinion that the Mahārāthī is identical with the Mahārāstri If it were Mahārāstri then the Prakrt of it would have been a Mahārāthī (instead of a single thī) Hemacandra also opines that the Prakrtis are varied (*Bahulam*) thus meaning that it varied in different countries Following Hemacandra, we opine that the expression Maharāthī is derived from Maharāstri—which exactly fits in with their position of being the subordinates of the Satavāhanas

It is also worth noting that the recently discovered pillar at Vadagaon Madhavpur (near Belgaum) contains an inscription in Brahmi script

III Origin of the various Dynasties

Scholars like C V Vaidya and others made an attempt to show that with the exception of the Rayas of Vijayanagara almost all the dynasties of Karnataka were Maharashtrian in origin But all the data that has become available to us in the field of research since then, does not allow us to accept any such conclusion

The Satavahanas the Kadambas and the Calukyas are said to be Hariputras and of Manavyagotra As we have suggested above the Satavahanas were none else than the Satiyaputtas or Satvatas There is not a single record to prove that any of these dynasties originated in the Maharashtra of those times The Calukyas and their Karnataka armies are too well known in a student of history Manyakhefā or Malkhed is described as a capital where chaste Kannada was spoken Best of all almost all these dynasties seem to be of Dravidian and consequently of Kannada origin The dynasties of the Calukyas (Calukya according to Kittel is derived from a Dravidian root), the

Rāstrakūṭas (the term Rāṣṭika or Rāṣṭriya of the Brahmanāda Purāṇa being equivalent to the Nādavar), the Kadamhas (Kadamha tree), the Hnysalas (compare the representation of a man and the two lions on a Mahejo-Dārī seal) and others except the Rāṣṭrakūṭas seem to have derived their tribal names from their respective Lāñcchasa or heraldic device. The Vijayanagara dynasty was evidently of Kaonada origin.

It should also be noted in this connection that almost all the dynasties, with the exception of the Rāṣṭrakūṭas and Rāyas, claim a Northern origin. But all the records that give this version belong to a later date i.e. eleventh century onwards. And moreover, they seem to have cultivated a peculiar sense: that they must show that they belonged to the Northern India, which attained a particular sanctity on account of its being called as Āryabhūmi.

We now propose to give a brief survey of the dnings of the main dynasties of Karnāṭaka.

IV (a) The Satakarnis

(From Pre-Āśokan times to 3rd Cen. A.D.)

The Satakarnis are a very ancient race. They are mentioned in the records as Sātavāhana, Sātakarni, Satakant, Sāta, Sada, and Sata. Though regarded as being derived from Śatavarṇa, the dynasty seems to belong to the Sātvata tribe. They seem to be the same as the Satiyapottas mentioned in the Āśokan inscriptions or the Satae mentioned by Pliny,¹ as even separate from the Andhras (probably the descendants of the Andhakas) or the Sātakas of the Mārkandeya Purāṇa.² There were different branches of these at Nānāghāṭ, Nāśik, Chanda and Kolhapur. They call themselves as Hāritiputras and of Mānavya-gotra.

Branch at Nānāghāṭ :—The Sātakarni of Nānāghāṭ was the king of Dakṣināpatha. He was the son of Śimuka. Mahārathi-Traṇa Kāyiro-(Kala-)lāya was proclaimed regent during the minority of the prince Vediśrī and the younger Śaktiśrī (Sati-Śrimat or Hakuśrī).

Branch at Nāśik—Krṣṇa or Kanha, brother of Śimuka ruled at Nāśik—from the west of Kalinga to Nāśik.

Yajñāśrī Sātakarni—The Mālavikāgoimitra of Kālidāsa indicates that he was not on good terms with Agnimitra, son of Pusyamitra. Agnimitra was in love with Mālavikā, the princess of Berar. King Khāravela is described as 'desregarding Sātakarnis.'³

1. E. I. X, App. No 1021.

2. Mārkandeya P. LLVIII.

3. I. A. XLIX, p. 43.

Hala—He was the probable author of the Saptasati, an anthology of erotic verses

Sundara Satakarni—Ptolemy calls him as 'Sandanes , and 'as being hostile to foreigners

Gautamiputra Śri Satakarni—He destroyed the Sakas, Yavanas, Pahlavas, rooted out the Saka race and restored the Satavahana family¹ (C 119 A D) He was a king of Asika Asaka, Mulaka Suratha, Kukura, Aparanta, Anupa, Vidarbha and Ākaravanti (Malwa) 'He felt proud for having re established the system of caste, as against the castes of foreigners Sakas, Yavanas and Pahlavas'² He was a champion of Buddhism and Hinduism About 9270 out of 13250 coins of Nahapana discovered at Jogalettembi are found restruck by Gautamiputra Queen Balasri mother of Gautamiputra and grand mother of Pulumayi made a solemn gift of the cave at Nasik in her own name

Pulumayi II—Ptolemy says that Polemaios reigned at Baithana and Tiastenes at Ozenee³ The other capital was Amaravati, and not Śrīkakulam, as is supposed He was called as the Lord of Dhananhata Dhanayakataka, Dhanakakata Dhannakada.

Yajñasrī Gautamiputra—His was a brilliant reign He embellished the cave at Nasik in the seventh year of his rego and dug the Caitya at Kanheri in his sixteenth His coins designate him as Yajna He was defeated by Rudradaman twice His rare silver coins imitate the Satrap coinage

Satakarnis of Kolhapur—Numerous coins were found in the region with the symbol of bow and arrow They contain the names of the following kings Vasishthuputra Vilivayakura Madhariputra Sivalakura, Gautamiputra Vilivāyakura Ptolemy refers to the King Baleoknros who ruled at Hippokura

Śri Rudra Satakarni and Krsna Satakarni ruled in the Chanda District, in the Central Provinces There seems also to have been a branch of the Satavahanas at Sanci

1 E I VIII p 6

2 I A XLVII p 149 E I VIII, p 60

3 I A XIII p 366

IV (b) The Cutus or Cutu-Satakarnis

The Cuṭus or Cutu Sātakarnis are designated as Āndhrabhrtyas in the Purāṇas. Dubreuil interprets the word 'Cuṭu' as meaning hood of a Nāga. They ruled over a very vast territory i.e. from Aparānta down to the Chittaldrug District, after the fall of the main line. The inscriptions of Kāpneri (No. 1021 of Lüders' List), Banavāsi (No. 1186 of Lüders' List), Malavalli (E.C. VII sk. 263), and Myakadoni¹, along with the coins obtained in different sites, prove that Nāga-Mula-Nikā was the mother of Śiva-Skanda-Nāga-Sāta. Her husband was a Mahārathi. Sadakāna-Kaṭalāya-Mahāraṭhi was probably the ancestor of Mahāraṭhi Satakana or Sāta, who made the grant of a Nāga at Banavāsi. The inscription of Malavalli belongs to the second year of Hārītiputra-Viñhukada-duṭu (Cuṭu)-Kulānanda Sātakarni, father of Nāganikā. The famous Tālgunda inscription of the Kadambas mentions the Prāṇesvara temple in that town 'at which Sātakarni and other kings had formerly worshipped.'

They seem to have been conquered by the Pallavas, from whom the Kadamba King Mayūraśarmā wrested the power.

IV (c) The Early Kadambas

(Fourth Cen. A.D. to seventh Cen. A.D.)

Origin: from Mukkaṇna Kadamba. They were of Mānavya Gotra and are said to have been Hārītipntras. They are said to have hailed from the north².

345—370 A.D. *Mayūraśarmā* (or varmā)—He was the founder of the dynasty. His preceptor's name is Vīraśarman³. He asserted himself against the Pallavas and established his kingdom in the forests of Śrīparvata (Śrīsaila, Karnul Dist.). He levied tributes from Bāna and other kings. He was later appointed as Dandanāyaka by the Pallavas⁴. Further the Pallavas installed him as king over a territory extending from

1. E. I. XIV, p. 153.

2. E. I., VIII, p. 24.

3. Moraes, *The Kadambakula*, p. 16.

4. E. C. VII, p. 9.

5. E. I. VIII, p. 29 (Kielhorn's view).

THE EARLY KADAMBAS

Ucchangī	Banavasi	Triparvata
	1 Mayurasarma 345 370	
	2 Kangavarma 370 395	
	3 Bhagiratha 395 420	
4 Raghu (420 430)	5 Kakusthavarma (430-450)	
7a Kumaravarma 475	6 Santivarma 450 475	7b Krsnavarma I 475 480
8 Mandhatrvarma 490 497	7 Mrgesavarma 475 490	
	9 Ravivarma 497 537	
	10 Hanivarma 537 547	
8b Visnuvarma 485 497		Devavarma
9b Simhavarma 497 540		
10b Krsnavarma II 540 547		
11 Krsnavarma III 547 565		
12 Ajavarma 565 606		
13 Bhogivarma 600 610		
Visnuvarma		
14 Madhuvarma 651 655		

the Amara oceao (Western) to the Premāra country¹. He performed eighteen sacrifices²

370-395 A.D. *Kargavarmā*—He was defeated by the Vākātaka king Prthivīsenā.

395-420 A.D. *Bhagiratha*—He suffered a crushing blow at the hands of the Vakātaka king Prthivīsenā I³. The embassy, through the famous poet Kālidasa, was sent by Candragupta, most probably during this reign⁴.

420-430 A.D. *Raghu*—*Kākusthavarmā* (430-450 A.D.) son of Bhagiratha. He married one of his daughters to the Vākātaka king Narendrasena⁵, and the remaining two to Candragupta and Skaodagupta⁶ respectively

450-475 A.D. *Sāntivarmanā*—He ruled over Karoātaka consisting of eighteen chieftainos⁷

475 A.D. *Kumāravarmanā*

475-490 A.D. *Mrgesavarmā*—(also called Sri-Vijayaśiva, Mrgesā) A division of the empire took place during his reign, and Kṛṣṇavarmā founded the kingdom making Tripurātā as his capital⁸. Mrgesāvarma married Prabhāvati of the Kaikaya family⁹. Maṭāravarmanā, brother of Sāntivarmanā, also established himself at Ucchaśringī. He defeated the Ganga king (Harivarman) no which account he changed the capital from Kulavala (Kurur) to Talkād on the banks of the river Kaverī.

1 E C VII, Sk 176, E I, VIII pp 33 36

2 Ibid VII, Sk 178

3 Moraes, *op cit.* p 18

4 Ibid p 19

5 E I IX, p 27, VI, pp 30 31

6 E C VII Sk 176

7 Ibid VI, Kd 162

8 Fleet, *Sanskrit and Canarese Inscriptions*, I A VII, p 34

9. E C III, Nj 122, Rice, Mysore and Coorg from the *Inscriptions*, p 33

475-480 A D *Krsnavarma I*—He separated himself from Mrgesavarma and established himself at Triparvata. He was defeated by the Pallava king Nānakhaṣṭa¹, and remained under the political tutelage of the Pallavas till his death.

490-497 A D *Mandhatrīvarma*

497-540 A D *Sūtīvarma*

485-497 A D *Vīśnūvarma*—He was proficient in grammar and logic. He was installed as king by a Pallava king named Saṇṭivarman.

497-537 A D *Ravīvarma*—He was the most famous of all the Kadamba monarchs. He defeated Candanda of Kāuci and established his capital at Palasika.² After his death one of his queens observed satī.

537-547 A D *Harivarma*—He was the last king of the elder branch.

540-547 A D *Kisnavarma II*—He usurped the throne of Harivarma probably killing him, and began to rule over the whole empire. The Calukya king Pulikēśī declared himself independent making Vatapi as his capital.

547-565 A D *Krsnavarma III*—He was enthroned at Vaijayanti. He offered his sister to the Ganga king Tadangala Mödhava in marriage.³

565-606 A D *Ajavarma*—He was defeated by the Calukya king Kirtivarman, after which he most probably ruled as a Mahamandalesvara.⁴

606-610 A.D. *Bhogīvarma*—*Vīśnūvarma*

651-655 A D *Madhvīvarma*—He was the last scion of the family. During the period of Bhogīvarma, Yuan Chwang visited the Konkān pula.⁵ Madhvīvarma was, however, destroyed by Vikramaditya I.

1 E C XI Dg 161

2 Fleet *Sanskrit and Kanarese Inscriptions I A VI* p 30

3 E C I p 15 M A R 1924 p 63 Ibid, 1925 p 88 The question of the date of this incident remains still unsettled cf under Gaugas

4 Morae op cit pp 55 ff

Fleet *Sanskrit and Kanarese Inscriptions I A XI* p 68
Hyderabad Archaeological Series No 3 p 5

5 Morae op cit p 62

475-480 A D *Krsnavarma I*—He separated himself from Mrgesavarma and established himself at Triparvata. He was defeated by the Pallava king Nanakkasa¹ and remained under the political tutelage of the Pallavas till his death.

490-497 A D *Mandhatravarman*

497-540 A D *Sundavarman*

485-497 A D *Vishnuvarma*—He was proficient in grammar and logic. He was installed as king by a Pallava king named Saotivarman.

497-537 A D *Ravivarman*—He was the most famous of all the Kadamba monarchs. He defeated Candanda of Kauci and established his capital at Palasaka². After his death one of his queens observed *castration*.

537-547 A D *Harivarma*—He was the last king of the elder branch.

540-547 A D *Krsnavarma II*—He usurped the throne of Harivarma probably killing him and began to rule over the whole empire. The Calukya king Pulakesi declared himself independent making Vatapi as his capital.

547-565 A D *Krsnavarma III*—He was enthroned at Vajayanti. He offered his sister to the Ginga king Tadangala Madhava in marriage³.

565-605 A D *Ajavarman*—He was defeated by the Calukya king Kirtivarman, after which he most probably ruled as a Mahamandalesvara⁴.

606-610 A D *Bhogivarman*—*Vishnuvarma*

651-655 A D *Madhuvarma*—He was the last scion of the family. During the period of Bhogivarman Yuan Chwang visited the Konkani ports⁵. Madhuvarma was, however destroyed by Vikramaditya I.

1 E C XI Dg 161

2 Fleet *Sanskrit and Kanarese Inscriptions I A VI* p 30

3 E C I p 15 M A R 1924 p 68 Ibid 1925 p 88 The question of the date of this incident remains still unsettled of under Gangas

4 Morae op cit pp 55 ff

Fleet *Sanskrit and Kanarese Inscriptions I A XI* p 68
Hyderabad Archaeological Series No 3 p 5

5 Morae op cit p 62

The Gangas of Talkad

Kongam Varma I
Mādhava II
Harivarma
Viśnugopa
Tadangala Mādhava
Avinīta
Dorvinīla
Śrī vikrama

Bhūvikrama (608-670 A.D.)

Sīvallabha
Kannaluri Rāja
Paramakula
Rājavarmā
Singadi
Nrpatunga
Jayatuga (Contemporary or Sīvamāra II)

Navakāma
Sīvamāra I (670-715 A.D.)

Sīripurusa (726-788 A.D.)

Sīvamāra II
(788-812 A.D.)

Mārasimha (853 ?)

Prthivipati (853-880)

Prthivipati II (880-925)
(Contemporary of Rājamalla II)

Vijayāditya

Duggamāra

Rājamalla
Satyavākyā (817-853 A.D.)

Nītimārga I (853-869 A.D.)
Ereya Ganga I

Rājamalla II
(870-907 A.D.)

Būtuga
Ereyappa

(Nītimārga II, 887-935)

Narasimha (920-922)

Rājamalla III

(922-937 A.D.)

Būtuga II (937-960)

M. Revakkā (Rāstrakūta Princess)

Maruladeva
M. daughter of Krsna III
Rāstrakūta.

Marasimha
(961-971)

Daughter
Mother of Indra
Rāstrakūta

Rājamalla IV
(977-985)

Rakkasa Ganga
(985-1004)

Daughter
M. Indrarāja Rāstrakūta
who died in 984 A.D.

IV (d) The Gangas of Talkad

(Fourth Cen A D to Tenth Ceo. A D)

The Gangas belonged to the Kanvayana Gotra and claimed to be the descendants of the Iksvaku dynasty and of Solar descent. The foundation of the empire was laid in about the fourth century A D , mainly at the initiation of the Jain Ācārya Simhanaudi¹.

(Note It should be noted in this connection that we are dealing below with important personages only).

Dīdiqa (date not known) and *Madhava*—They came from the north (?) to Perur and laid the foundation of the empire at Gangavadi 96,000. The capital of the kingdom then was Kulavala. Dīdiqa seems to have ruled first. He defeated the Bana kings, led an expedition to the Konkan coast, and added Mandali near Simoga to his territory². Mādhava was proficient in Nītiśastra, Upaonisads and other studies. The authorship of the Dattaka sutra is ascribed to him. The Pallavas took his aid when fighting against the Kadambas.

Harivarmā—The capital was shifted from Kulavala to Talkād during his reign. He is said to have been installed on the throne by the Pallava king Simbavarmā II.

Vishnugopa—He set aside the Jain faith and ushered that of Vishnu.
Tatangala Mādhava—He was a worshipper of Tryambaka. He married the sister of the Kadamba king Krenavarmā. He endowed many grants to the Jain temples and Buddhist Vihāras.

Avinīta—He was brought up as a Jain. His preceptor's name is Vijayakirti³. He was enthroned while still young. He is said to have married the daughter of Skandavarmā.

Durvinita—He was 'one of the most remarkable monarchs'. His preceptor's name is Pujayapāda⁴, the famous Jain gram-

1 E.C. VIII, No 35 IISB 54, IA XII, p 20 SII II, pp. 3, 87, cf also the Gommatasara, which says that the family prospered due to the blessings of the Jain Simhanaudi (Second Oriental Conference, Pro p 301)

2 Ibid

3 E.C. X, Mr 727.

4 Ibid XII Tm 23

mariam He wrote a commentary on the fifteen Sargas of the Kṛātārjuniya by Bhāravi. In his later years he worshipped Visou. He married the daughter of the Rāja Skandavarman of Punnād¹.

Musakera (S'ri Vikrama)—He married the daughter of Śudburija².

It was since his reign that Jainism attained the status of a state religion.

608-670 A.D. *Bhūvikrama* (S'ri-Vallabha)—He defeated the Pallava king Narasimhapota varmā at Vilinda³, and is said to have occupied the Pallava dominions. His son had two Pallava princes in his charge⁴.

670-715 A.D. *Sivamāra I*.

726-788 A.D. *Śripurusa*—The prosperity of the Gangas reached its zenith during his reign. The kingdom came to be designated as S'ri Rajya. Henceforth the Gangas assumed the title of the Pallavas e.g. *Permmānandi*. His queen was ruling at Agali in his forty second year⁵.

788-812 A.D. *Sivamāra II*—He is said to have been dethroned, released and enthroned again by the Rāstrakūtas. He was an authority on the Science of Elephants and in regard to matters theatrical. The authorship of the *Gajaśāstra* is attributed to him.

817-853 A.D. *Rājamalla*, Satyavākyā—He rescued the country from the clutches of the Rāstrakūtas⁶. But he was later molested by Banhesa, sent by the Rāstrakūta emperor Amoghavarsa.

853-869 A.D. *Erejanga Nittimargga*—The Doddabundi stone inscription has an interesting bas-relief showing his death-scene⁷. The later Gangas since Bütuga came under the influence of the Rāstrakūtas (i.e. Bütuga onwards). During the reign of Racamalla Satyavākyā, the influence of Jainism was revived.

983 A.D. The colossal statue of Gommatarāya was built in 983 A.D. by the famous General Cāmundarāya.

1004 A.D. Rajendra Cōla captured Talkād in 1004 A.D. Thus this dynasty was brought to an end.

1. *Ibid* IX, Db 68.

1. 6

2. *I A* XIV, p 229

3. *E C* III, Md 1135, XII, Tm, 23

4. *Ibid* III, Md 113

5. *Ibid* X, Mb 80

6. *E C* IV, Yd 60, XII, N, 129

7. *E C* III, Ta 91 cf for an illustration, Rice, Mysore and Coorg from the Inscriptions, p 43.

The Western Calukyas of Vatapi(Badami)

(i) Jayasimha I

(2) Ranarāga

(3) *Pulikēś'īva I* (c.A.D. 559) M. Durlabha-devī of the
Bātpara Family.

(4) Kirtivarman I (A. D. 566-67
to 597-98) M., a Sendraka
Princess,

(3) Maṅgalis'a (A.D. 597-98 to 609)

(6) *Palikēs'in II* (A.D. 609 to 642). M. a daughter of the Gaṅga King Durvinita.

Kubja Visnuvar- Jayasimba varman (697-08)
 dhana, founder of |
 the Eastern Brauch Nagavardhana
 at Vehgi.
 (615-633 A.D.)

Candrāditya
(Nedamarī?) M.
Vijaya-Bhattārakā

Adityavarmā

(7) Vikra-
māditya I
(A.D. 655-650)

(Third Gujrāt Branch?)
Dharās'raya Jaysimha-
varman (A.D. 671
and 692)

Sriyās'rāya
Bīlādītīya

Jayāstaya
Maṅgalarasa

Avanai-Janāśraya
Pulikesin
(A.D. 739)

(5) **Vishvāditya (A.D. 680-696)**

(9) Vijayaditya (A.D. 696 to 733-34)

(10) Vikramāditya II (A.D. 733-34 to 743-44)
M. Loka-Mahādevī & Trailokya-mahādevī

(11) Kirtivargman II (A.D. 743-44 to 757)

Bhāṣā I

Kirtivarman III

Tafila I

Bhima II

Vikramāditya III

(First Gujrat Brauch)
Jayasimha-rāja
|
Buddha-varman
|
Vijayarāja (A.D. 643)

Ayyana I M., a daughter
of the Rāstrakūṭa
Kṛṣṇa II (?)
|
Vikramāditya IV, M.
Bonthā-devi a daughter
of the Cēdi King
Lakṣmāṇa
|
Talla II (A.D. 973-74
to 996-97).

IV (e) The Calukya Dynasty

The whole of their overlordship can be divided into four branches, namely, (1) Cālukyas of Bādāmi, (2) Cālukyas of Kalyāni, (3) Cālukyas of Gujerat, and (4) Cālukyas of Venī. The period of the Cālukyas of Gujerat and Venī is almost co-terminus with that of the first two branches. We are dealing with the political history of the first two main branches alone—though while tracing the cultural history we have made use of all of them.

The Cālukyas were of Mānavya Gotra and styled as Hāriti-putras. Their name is used in various ways i.e. Calukya, Cālukya Calkya and Calikya etc.¹ We have, however, accepted the broadly accepted terminology 'Cālukya.' Only the most important reigns are dealt with here.

The Calukyas of Badami (Vatapipura)

C. 550 to 757 A. D.

Jayasimha; Ranarāga.

c. 559 *Pulikesi I*: Satyāśraya Śrī Pulikesivallahha. He was 'the first great prince' of the family. He made Vātāpīpura (Bādāmi) his capital. He performed an Aśvamedha sacrifice.

566-597 A. D. *Kirtivarman*, his son, subjugated the Nolas. The Mauryas were brought under suhordination²; and the Kadambas of Banavāsi were reduced by him.

597-609 A.D. *Mangalīsa*. His brother *Mangalīsa* vanquished the Kalacuris (of Cēdi) and Buddha—a Kalacuri prince³. He conquered the Revatīdvīpa (Redi). He built the temple at Bādāmi⁴, and placed the idol of Visnu in it⁵.

596-597 A. D. *Kirtivarman I*: *Mangalīsa* (597 A. D. 609 A.D.)
cf. above for information.

609-642 A.D. *Pulikesi II*; Satyāśraya Śrī Prthivī-vallahha, son of Kirtivarman. In his early years he defeated Appāyiaka Govinda⁶; attacked Bauavāsi and reduced it; defeated the

1. Question discussed by Fleet, *Dynasties of Kanarese Districts*, p. 336.

3. *Ibid*, VII, p. 161.

2. I. A. VIII, p. 241.

4. *Ibid* III, p. 305.

5. For discussion cf. Collected Works of R. G. Bhandarkar, III, pp. 68-69.

6. I. A. VIII, p. 243.

Gaogas¹, and the head of the Alūpa race, and sent his forces against the Mauryas of Kookan. He, with a fleet of hundred ships, went to Puri, invaded the countries of Lāta, Mālava and Gurjara and brought them under subjugation².

He opposed the armies of Harsavardhana (probably on the banks of the Narmada) and assumed the title of Parameśvara. Thus he became the lord of the three Mahastrakas comprising 99,000 villages. Then he marched against Kāuci, and invaded the country of the Colas, the Pandyas and the Keralas. During his reign Yuan Chwang seems to have visited the country—thus referring to the country of Mo-ha-la-ch'a. Further Pulikesi II received an embassy from Chosros II, King of Arabia (591-628 A.D.). During his reign Visnuvardhana founded a branch at Vengi, and his brother Jayasimha acted as Viceroy at Nasik.³ His eldest son Candraditya ruled over Savaotvadu.

642-655 A.D. The country was invaded and occupied for about thirteen years by the Pallavas.

655-680 A.D. *Vikramāditya I*—The Colas, the Paodiyas, the Keras and the Pallavas became his feudatories. He defeated them again and brought them under subjugation. His famous horse Citrakantha is often described in the inscriptions.⁴ A braob of the Calukya family was founded in Lata during his reign and assigned to Jayasimhavarman Dbaraśraya⁵.

680-696 A.D. *Vinayāditya*—He made all the surrounding rulers as his allies⁶ including those of Parasikas on the Malabar coast and Simbala.

696-733 A.D. *Vijayāditya*—During his reign the idols of Brahmā, Visou and Maheśvara were installed at Vatapīpura in Śaka 621, i.e. 699 A.D.

1. *I A I* pp. 363, VIII p. 163

2. The famous Alhole Inscription *I A VIII*, p. 243 ff., relates all about his campaigns.

3. *J. B. B. R. A. S. II* p. 4, *I A IX*, p. 123

4. *I. A VI* pp. 86, 89, 92, *J. B. B. R. A. S. III* p. 203, *I A IX*, pp. 127, 130, 31

5. *J. B. B. B. R. A. S. XVI* p. 27.

6. *I A VI*, p. 89

- 733 744 A D. *Vikramāditya II*—He defeated Nandipotavarman
 He entered Kañci and granted immense wealth to temples
 and Brahmins. He marched against the Colas, the Keralas
 and the Pandyas and redoced them¹. His queens Loka
 mahādevī and Traiokyamahādevī built two temples at
 Pattadakal i.e. Lokesvara and Traiokyeshvara respectively
 744 757 A D *Kirtivarman II*—Dantidurga wrested all the power
 of the Calukyas during his reign

The Rastrakūtas of Malkhēda 722-973 A D

The Rastrakutas are designated as *Lattalurapuravarādhī svaras*. Their later records, e from 870 A D claim a Yadu descent (Satyaki branch).

722 A D *Indra I*—He carried away the Cālukya princess Bhavānagā from the marriage peodal at Kāra².

745 758 A D *Dantidurga*—defeated the rulers of Kaōci, Kalioza, Śu Śuila, Kosala, Lāta, Tanka and Śiadh³. He marched agaisnt the eastern neighbours to Kosala⁴. Udayaoa of Śirpur, Jayavardhaoa (Prthivi vyaghra) of Śivardhan, Kiog of Kutch, Gurjara of Bharoach⁵, Calukyas of the Gujrat Braoch, and Kirtivarman II⁶. He probably occupied Khāodesh, Nāśik, Pooōā, Satara and Kolhapūr. Govinda was appoited as Goverroor of Gojrat.

758 772 A D *Krsna I*—Rajadhiraja Parameśvara⁷. He succeeded his nephew. He removed Karka II from the Governorship of Gujrat. He defeated Rāhappa (Kirtivarman or Visnuvatdbana of Vengi⁸). He overthrew the Calukyas completely. Yuvaraja Govinda was sent against Kiog Visnuvardhana of Vengi (770 A D.)⁹. He became the ruler of the Marathi C P. He added Konkana to his kingdom and appointed Sannaphulla there¹⁰.

1 *Ibid* VIII p 267

2 *E I* XVIII Sajjan plates, pp 235 ff

3 *E I* IX pp 24 ff

4 Altekar, *The Rastrakūtas and their Times*, p 37

5 *Ibid* p 38

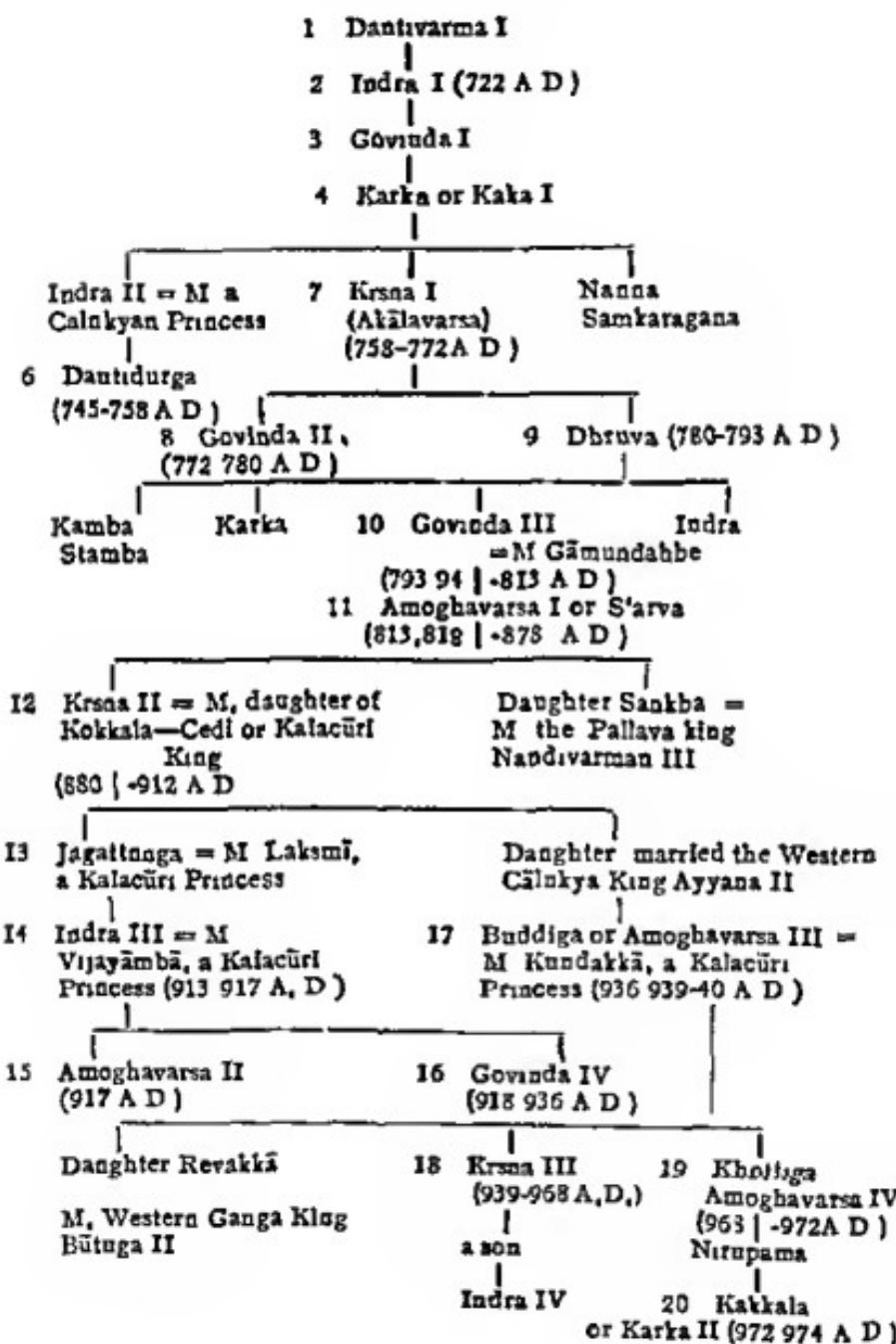
6 *I A XI* p 111

7 *Ibid* V pp 145 ff XII pp 181 ff XIII, pp 46 ff

8 *E I* VI pp 208 ff

9 *E I* III pp 292 ff

The Rāstrakūtas



813 18 878 A D *Amoghavarsa I*—Nrpatunga ruled for 64 years He was dethroned for a while¹, but Karka subided the rebellion and restored him to the throne² before the month of May 821 A D³. The twelve years' war with Vijayaditya⁴ was continued during his reign. He defeated Guoaga Vijayaditya (860 A D)⁵ and crushed down the rebellion raised by his consins of Gujrat⁶. The rulers of Anga Vanga and Magadha paid tribute to him and Pullasakti (Konkan) and the king of Malava were his feudatories⁷. He offered his daughter Candralekha to the Ganga king Butuga. The authorship of the famous work *Kavirajamarga* is ascribed to him. He was a follower of Jina and a devotee of Mahalakshmi also. His preceptor's name is Jioaseoza, the author of the *Adi Purana*.

880 912 A D *Krsna II*—He married the daughter of the Cedi ruler⁸. The battles of Niravadyapura and Peruvaoguragrama⁹ took place during his reign and the utter destruction of the Gujrat branch was effected¹⁰. His preceptor's name is Gunabhadra¹¹. His son Jagattunga predeceased him.

913 917 A D *Indra III*—He conquered king Upendra¹² (Paramara chief Krsnaraja) attacked Ujjayoi¹³, crm and the Jumoa and took Mahipala as fugitive¹⁴.

C 917 A D *Amoghavarsa II* 918 936 A D *Govinda I*
pala regained his power

1 Altekar *op cit* p 73

2 *Ibid* pp 73 ff

3 E I IX p 24

4 Altekar *op cit* p 75

5 E I XVIII pp 236 7

6 Altekar *op cit* pp 78 ff

7 I A XII pp 247 ff

8 Altekar *op cit* p 96 *Inscriptions from*
District No 19

9 I A XII p 24 E I VII p 29, Altekar *op*

10 J B B R A S XXII p 85

11 *Ibid* XVIII p 255

12 Altekar *op cit* pp 100-101

13 *Karnataka Bhavarthasana*, p XIV

936-939-40 A. D. *Anioghavarṣa III* :—He was a devotee of Śiva. He offered his daughter *Ravakanimmadī* to the Gaṅga king Permaḍi Būtuga II. During his reign his son Kṛṣṇa killed Dantiga and Vappuga¹ (Nolamba Province), and Rācamalla. Kṛṣṇa further marched against the Cēdis and occupied the forts of Kālañjara and Citrakūṭa (Cāndela Country)². Some hitch between the Gaṅgas and Rāṣṭrakūṭas ensued during his reign.

Dec. 939-968 A. D. *Kṛṣṇa III* :—The Gaṅga king Būtuga then killed the Cōla king Rājāditya³; conquered Tañjāpuri (Tanjore) and Kāñcī; defeated the Pāndyas and Kēralas; and exacted tributes from the king of Ceylon and 'planted the creeper of fame at Rāmeśvara'. In lieu of his services Kṛṣṇa granted him the 'Banavāsi 12,000, Belvol 300, Kisukāḍ 70, Bāgenāḍ 70, and Purigere 300'⁴. Later Būtuga's son Mārasimha helped him. With his help Kṛṣṇa defeated Siyaka (and not Mūlarāja as Konow would have it)⁵ of Mālvā and Northern Gujerat. 'He ousted the Cālukya king and placed his own ally on the throne of Veṅgī.' He lost Kālañjara and Citrakūṭa.

968-972 A. D. *Amoghavarṣa IV* :—Khoṭṭiga Nityavarsa; Siyaka and Harsadeva won many battles at various places i. e. on the banks of the Tāptī, the Vindhya forests, Mānyakhetā, etc. The capital Māuyakheta itself was sacked and destroyed.

813 18 878 A D *Amoghavarsha I*¹—Nrpatunga, ruled for 64 years
 He was dethroned for a while², but Karka subdued the rebellion and restored him to the throne before the month of May 821 A D³. The twelve years' war with Vijayaditya⁴ was continued during his reign. He defeated Gunaga Vijayaditya (860 A D)⁵ and crushed down the rebellion raised by his consins of Gujrat⁶. The rulers of Anga, Vanga and Magadha paid tribute to him and Pullasakti (Konkan) and the king of Malava were his feudatories⁷. He offered his daughter Candralekha to the Ganga king Butuga. The authorship of the famous work *Kavirajamarga* is ascribed to him. He was a follower of Jina and a devotee of Mahalaksmi also. His preceptor's name is Jinasena, the author of the *Adi Purana*.

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C 917 A D *Amoghavarsha II* 918 936 A D *Govinda IV* Mahipala regained his power.

1 Altekar *op cit* p 73

2 *Ibid* pp 73 ff

3 E I IX p 24

4 Altekar *op cit* p 75

5 E I XVIII pp 236 7

6 Altekar, *op cit* pp 78 ff

7 I A XII pp 247 ff

8 Altekar *op cit* p 96 *Inscriptions from Madras Presidency* Kistna District No 19

9 I A XII p 24 E I VII p 29 Altekar *op cit* p 98

10 J B B R A S XXII p 85

11 *Ibid* XVIII p 255

12 Altekar, *op cit* pp 100-101

13 *Karnataka Bhasabhusana*, p XIV

936 939 40 A D. *Amoghavarṣa III.*—He was a devotee of Śiva. He offered his daughter *Ravakāṇīmīḍī* to the Ganga king Permadi Būtuga II. During his reign his son Kṛṣṇa killed Dantiga and Vappuga¹ (Nolamba Province), and Racamalla. Kṛṣṇa further marched against the Cēdīs and occupied the forts of Kalañjara and Cītrakuta (Candela Country).² Some hitch between the Gangas and Rāstrakutas ensued during his reign.

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972 974 A D. *Karka II*—He was overthrown by Tāla II in about 974 A D.

1 Altekar, *op cit* p 112

2 *Ibid* p 113

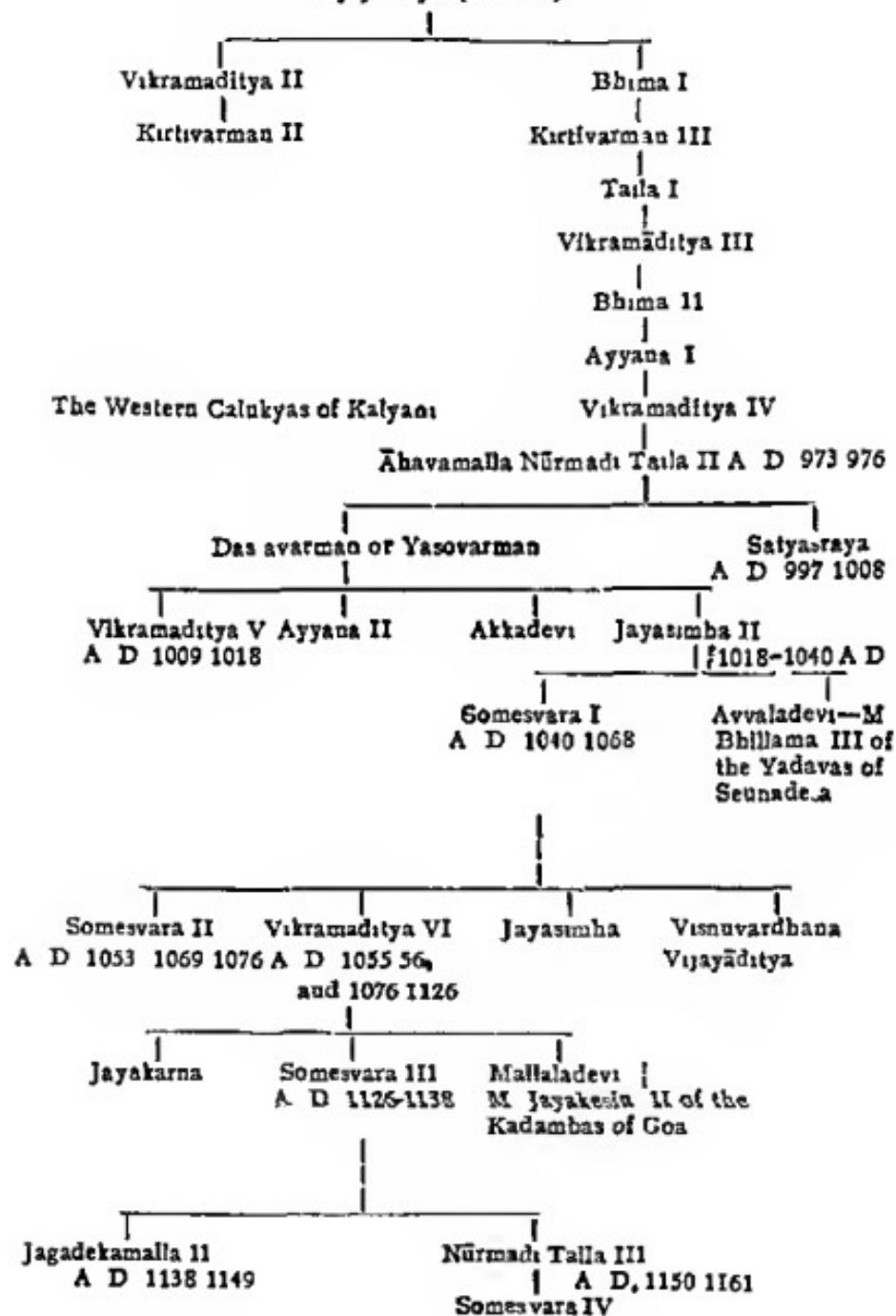
3 E I, XIX p 83, earlier view E I, XV p 81

4. E I VI p 57

5 Altekar, *op cit* pp 120 ff

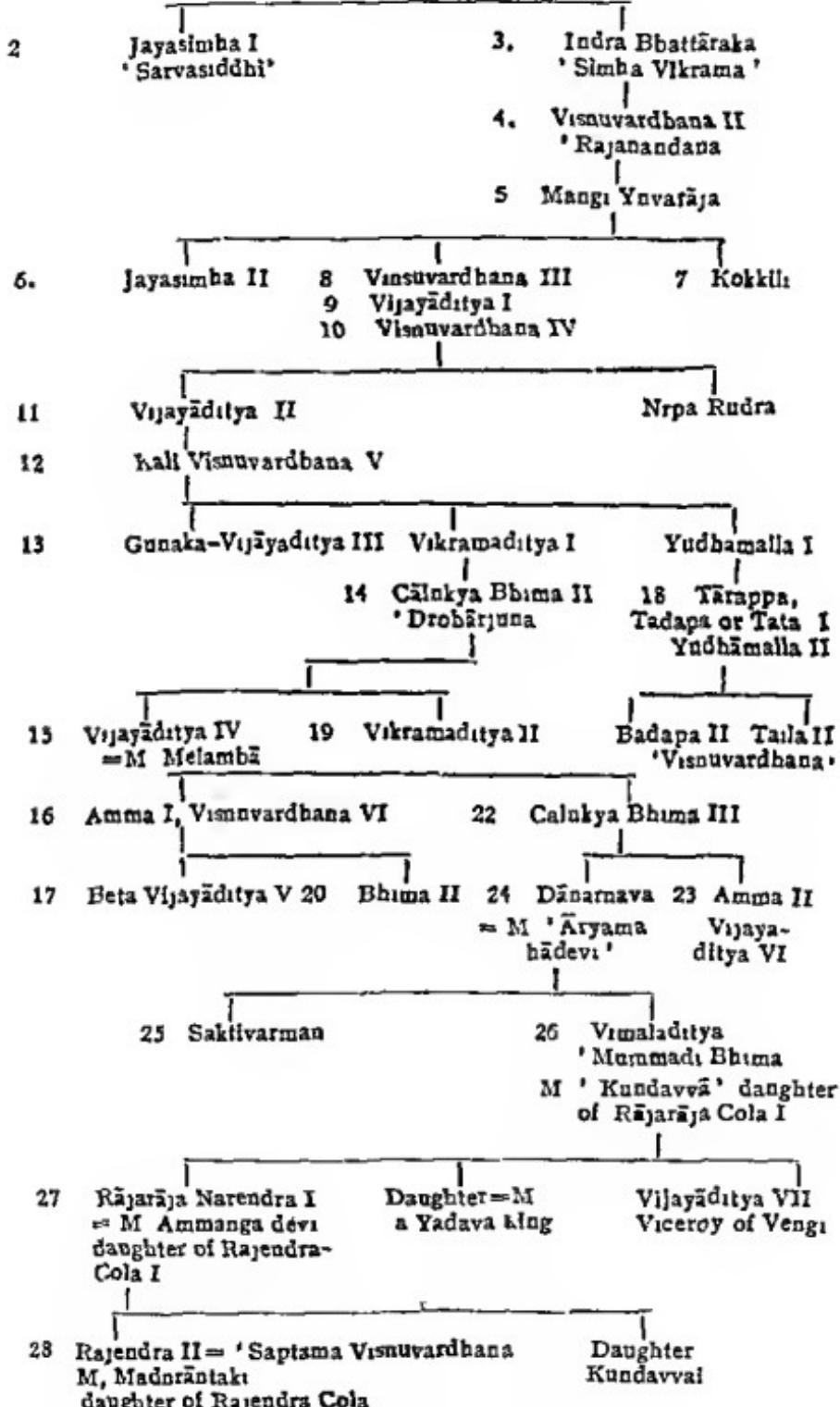
The Western Calukyas of Kalyani

Vijayāditya (Badāmi)



The Eastern Calukya Dynasty (Vengi)

1 Kubja Visnuvardhana I (Brother of
Early Calukya King Pulakesin II)



IV (g) The Cālukyas of Kalyāni

973-1181 A D

(We need not enter here into the details of the problem of the relationship between the earlier and later Cālukyas)

973 996 A D *Taila II*—The dynasty begins with Tailapa II. He defeated the Cōlas¹, King of Cēdi², Mularāja of Gujrat (through Bārappa), and the king Muñja of Mālvā, whom he took prisoner and beheaded later on. His wife's name was Jākahhe or Jathavve³ or Jāvakkā.

997-1008 A D *Satyāsraya*. 1009-1018 A D *Vikramāditya V*.

1018 1040 A.D. *Jayasimha II*—He defeated Bhōja,⁴ the Cēras in Śaka 946, the Colas, and took away the treasures from the seven Konkanas. He later on encamped himself at Kolhāpūr.⁵ He ceased to reign after 1040 A D

1040 1068 A. D. *Someśvara Āhavamalla*, Trailokyamalla—He turned his arms against the Cōlas⁶ and captured Dhārā (from which Bhōja was compelled to abandon). Afterwards, Someśvara attacked Cēdi and Dāhala, deposed and slew Karna⁷ and marching against Western Konkan (where he erected a triumphal column) later proceeded to Kāñcī and captured it. He defeated the king of Kānyakubja (Kanauj)⁸.

Someśvara founded the city of Kalyāni⁹ and made it his capital. He had three sons Someśvara, Vikramāditya and Jayasimha¹⁰. He installed Someśvara, as prince regent, though against his own wishes.

Exploits of Vikramāditya—Bilhana gives a graphic description of the march of Vikramāditya—"He defeated the Cōlas, and the king

1. I. A. V, p. 17.

2. *Ibid*

3. I. A. XXI, p. 168

4. I. A. V, p. 17.

5. *Ibid*.

6. *Vikramānka devacaritam*, I 90. *J. R. A. S.*, IV, p. 13

7. *Ibid*, I 1023.

8. I. A. VIII, p. 197

9. *Vikramānka devacaritam*, II 7.

10. *Ibid* II. 57-58 and 85, III, 1, 25

of Simhala and then taking the city of Gaṅgaikonda, proceeded to the country of the Cōlas; and later turned to Kāñcī and plundered it. He then proceeded to Venī and Cakrakota. Besides, he replaced the king of Mālvā on the throne and invaded the Gauda country (Bengal) and Kāmarūpa (Assam).¹

In the meanwhile Sōmeśvara I was attacked by high fever, and Bilhana fully describes how he took Jalasamādhi on the laps of the mighty river Tuṅgahadrā² in 1069 A. D.³

1053, 1069-1076 A. D. *Someśvara II*; Bhavanaikamalla. Vikramāditya returned from his exploits. There was good understanding between the two brothers for a while. We need not enter into the details of Vikramāditya's wanderings—all of which ended into the following⁴ e.g. that Vikramāditya gave a tough fight to the armies of Someśvara and his brother Rājiga. A bloody battle ensued in which Vikramāditya proved victorious; the new king of the Drāvidas fled; and Someśvara was taken prisoner.

1055-56 and

1076-1126 A. D. *Vikramāditya VI*—After these events Vikramāditya usurped the throne in Śaka 998 or 1076-7 A. D. He assigned the province of Banavāsi to Jayasimba⁵. He reigned peacefully for about 50 years. He started a new era in his own name (Cālukya Vikrama Era). He married at Karahāṭaka, by Svayamvara, Chandralekhā or Chandraladevī, the daughter of the Śilabāra king. A fight is said to have ensued between himself and Jayasimba⁶. His general Āca or Ācagi is said to have defeated the Hoysalas, and "made the Kings of Kalinga, Vāṅga, Māṇi, Gurjara, Mālava, Cēra and Cōla subject to his sovereign."⁷

He built many temples and founded the city of Vikramapura⁸. He was a great patron of learning. His court was adorned by Bilhana and Vijnāneśvara.

1. *Vikramāṅkadevacaritam*, III, 55-57; IV 21-30.

2. *Ibid.* IV, 46-68.

3. *J. R. A. S.* IV, p. 4.

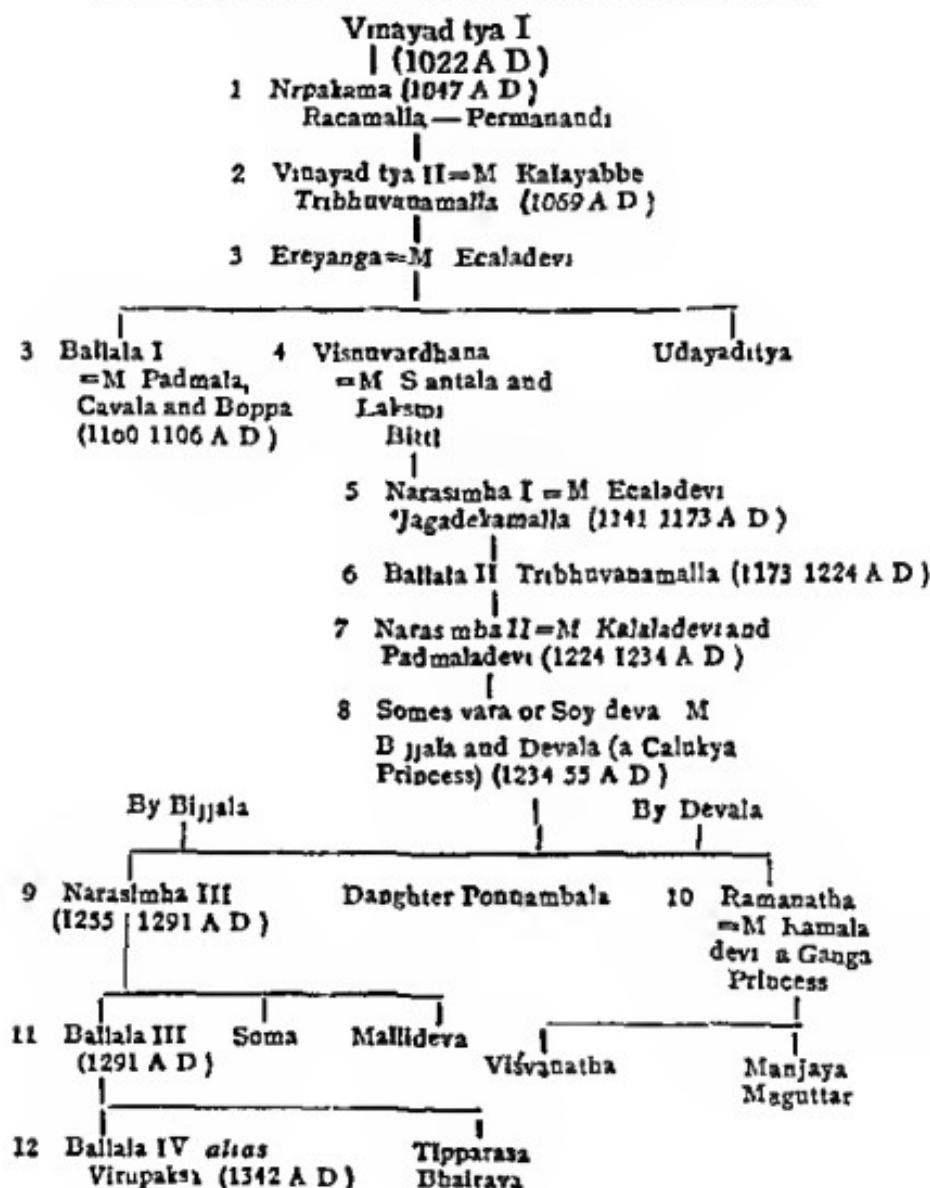
4. *Vikramāṅkadevacaritam*, I, 7.54.

5. *Ibid.* VI, 90-93; 98-99.

6. Jayasimha was pardoned by Vikramāditya. *Vikramāṅka XV*, 23, 41-42 55-71, 85-87.

7. *Ibid.* XVII, 15, 22, 29; *J. R. A. S.* IV, p. 15.

The Hoysalas or the Yadavas of Dvarasamudra



1126 1138 A. D. *Someśvara III*; Bhūlokamalla He was brave, and the work Mānasollasa or Abhilasitārtha Cintāmani is ascribed to his authorship

1138 1149 A. D. *Jagadekamalla II, Tailapya III* 1150 1161 A. D.

IV (h) The Hoysalas of Dvārasamudra

The Hoysalas (Poysala, Poysana and in Tamil Poyicala or Polhala) were styled as *Maleparol ganda* (champion among the hill-chiefs). They hailed from Sasakapura or Sasarūr (Āngadī?) in the Western Ghats¹. After the 11th century they call themselves as Dvaravati-puravarādhīśvara and of Yadava descent. It is said that the incident of Sala took place in the time of Vinayāditya. They are styled as Hoysala Ballalas. They were dark enemies of the Yādavas of Devagiri.

1022 A. D. *Vinayāditya I*. 1047 A. D. *Nṛpa-Kāma Hoysala*.

1069 A. D. *Vinayāditya II*—The Guru of King Vinayāditya was Sāntideva.

1100 1106 A. D. *Ballāla I*.

1106 1141 A. D. *Vissuvardhana Bittideva* : He was converted into Vaisnavism by Rāmānuja. He drove out the Colas from Mysore, and defeated the Pāndyas of Ucchangī at Dumma². His first wife's name was Pīriyarasī Santaladevi. After her death he married Lakkumā, who had a son, crowned as king from the date of his birth³.

1141 1163 A. D. *Narasimha I*—The Cāngalvas were slain in battle and a Kadaha force destroyed⁴. He was attacked by Jagadekamalla in 1143 A. D., but he soon declared independence immediately the Kalacuris destroyed the Calukyas. Later he became voluptuous and had 384 well born females in the female apartments⁵. The building operations of the Hoy salēśvara temple began in his reign. He had a son named Ballala II to his chief queen Ecaladevi.

1 EC VI, Mg q 15 16 18

2 EC VI, Cm 99

3 Ibid V Bl 93, 126

4 Ibid IV, Ng, 76 V. Bl 193

5 Ibid V Bl 193, 114

CULTURAL HISTORY OF KARNATAKA

1173 1224 A D *Ballala II or Vira Ballala II*—Daks na Cakravarti or Tenkana Cakravarti The Hoysalas became completely independent The glory of the empire reached its zenith during his reign He captured Ucchangi, the Pandya fortress¹, but restored to Kamadeva his original power, when prayed for mercy He won the battle of Soratur over the Seunas He crushed the army of Bhullama and cut off his head He defeated the Kalacuri king Sankamadeva² Ballala became the sole master of seven and a half lacs country³ His queen Padmala and their son Narasimha were ruling together⁴ At the close of his reign the dynasty of the Western Calukyas and the Kalacuris had come to an end

1224 1234 A D *Narasimha II*—He defeated the Seunas⁵ He restored the Pallava king Periuga to the throne⁶

1234-55 A D *Somesvara*, styled as Sarvabhauma—The Ceras, Colas and Pandyas accepted his suzerainty His wars with the Seunas are described in the inscriptions⁷ He uprooted Rajendra Cola and took up his residence permanently at Kannanur (North of Srirangam) in the Cola Mandala He revisited Dvarasamudra in 1252, and the two Gangolva kings conducted him to Ramanathpur⁸

1255 1291 A D *Narasimha III*—On the death of Somesvara in 1255 A D a partition took place in the Hoysala territories e g the ancestral kingdom (Dvarasamudra) went to Narasimha III the son of Mahsi Bujala Rani while the Tamil District in the south and Kolar were taken up by Ramanatha the son of Devaladevi a Calukya princess⁹ But the two families again joined hands in the reign of Ballala III¹⁰ Frequent quarrels with the Seunas are mentioned Once Ramadeva's general Saluva Tikkama was severely defeated at Belavadi The Somanatha temple was built in his reign

1 *Ibid XII Ck 31 V Cr 209 Dr 112 137*

2 *Ib d VI Ng 337* 3 *Ibid VII Cr 64*

4 *Ibid XI Hk 13 14*

5 *EC III Md 121*

6 *EF VII p 160*

7 *EC I Ak 123*

8 *EC Ag 33*

9 *Maaras Archaeological Report 1896 97*

10 *EC IX Bn 51*

1291. *Ballāla III*—He marched against the Seuna king in 1305 A.D.¹. In 1310 A.D. Malik Kafur, under orders from Allauddin Khilji 'descended upon Dvārasamudra and sacked it and took Ballāla prisoner and returned with a lot of gold'². Though Ballāla ruled for a while, after he was liberated, yet the dynasty practically came to an end.

1342 A.D. *Virūpāksa*—He was defeated at Berhi by the Turuskas in 1342 A.D.³, about which incident Ibn Batuta gives a graphic description. According to him Virūpāksa's skin was stuffed with straw and exposed by Ghiyas-ud-din, Sultan of Madura.

IV (i) The Yadavas of Devagiri (or The Seunas)

12th Century A.D.—1312 A.D.

They were originally styled as Seuna kings⁴, mainly on account of the fact that they occupied the Seuna region. From about 1000 A.D., they trace themselves to the Yādava race⁵.

1187-1191 A.D. *Bhillama*⁶; *Sāmanta-bhuvanesvara*, *Śrī Prthivīvallabha* and *Pratāpacakravartin*. By about 1189 A.D. he restored the Northern and Eastern portion of the Cālukya kingdom from Somesvara IV⁷. But the Raṭtas of Saundatti, the Śilāhāras of Karhād and the Kadambas of Hāngal and Goz did not yield to him. Later the Hoysalas deprived him of the Southern province⁷.

1191-1210 A.D. *Jaitugi*.

1210-1247 A.D. *Singhana*.—He overthrew Ballāla II and restored all the lost dominions. He subjugated the Śilāhāra

1. E.C. VIII, *Sa.* 146.

2. *Ibid V. Hm.* 51, 55; Briggs, *Ferishta*, I, p. 373. 3. E. C. VI, *Kd.* 75.

4. E. I. III, p. 217; Rice, *Mysore Inscriptions*, p. 30; the Pratāpatudriya speaks of them as the Yādava kings of Sevana, I. A. XXI, p. 199.

5. E.II p. 212; Sangamner grant of Bhillama II; Hemādri's *Vratakhanda*, Bhandarkar R. G., *Early History of the Deccan*, App. c.

6. Carn. *Deśa Ins.* II, p. 356,

7. P.S. and O.C., *Ins.* 1, 2, 3; *Mysore Inscriptions*, p. 30.

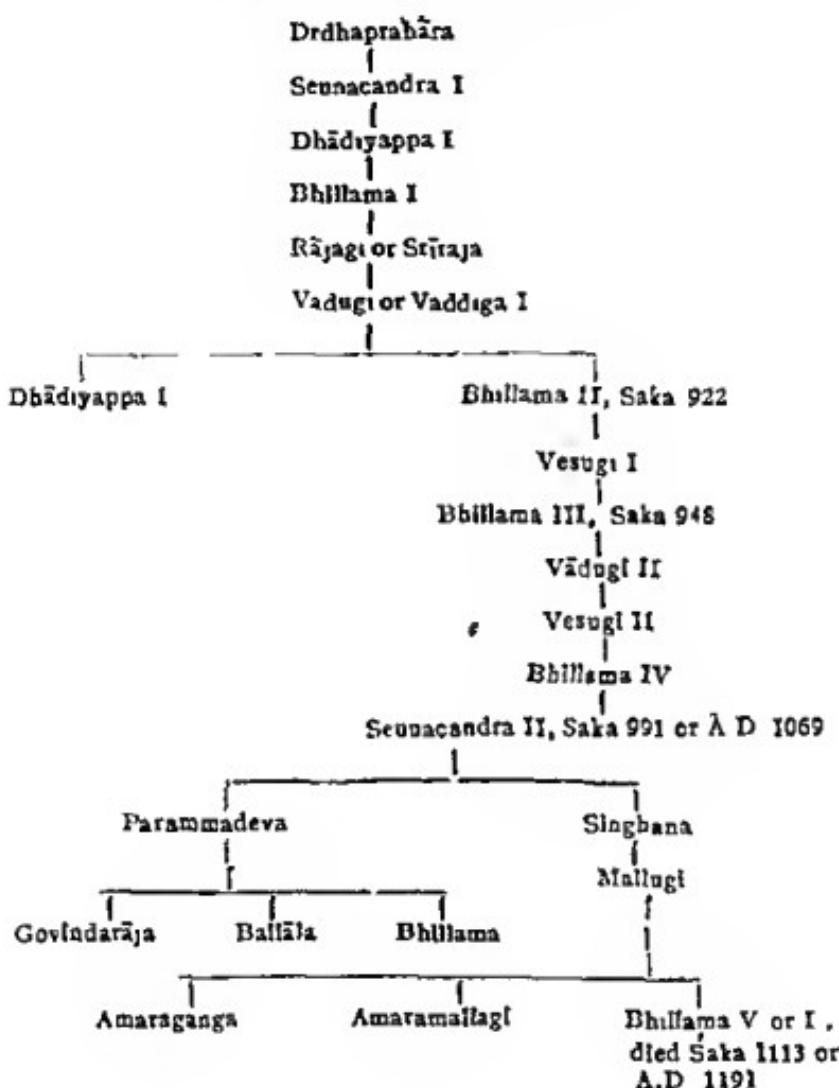
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- 1224-1234 A.D. *Narasimha II*—He defeated the Seunas⁵. He restored the Pallava king Perījuga to the throne⁶.
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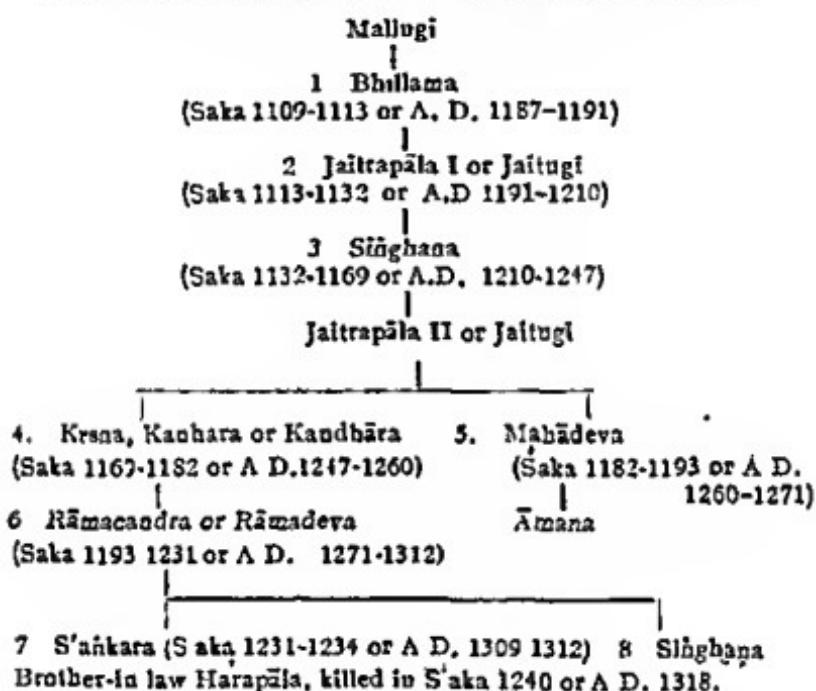
The Later Yadavas or The Yadavas of Devagiri

	Mallugī	
1	Bhillama	
	(Saka 1109 1113 or A D 1187-1191)	
2	Jaitrapāla I or Jaitugi	
	(Saka 1113 1132 or A D 1191-1210)	
3	Singhana	
	(Saka 1132 1169 or A D 1210 1247)	
	Jaitrapāla II or Jaitugi	
4	Kṛṣṇa, hanbara or Kaudhāra	5 Mahādeva
	(Saka 1169 1182 or A D 1247 1260)	(Saka 1187 1193 or A D 1260-1271)
6	Ramacandra or Ramadeva	Amanā
	(Saka 1193 1231 or A D 1271 1312)	
7	Sankara (Saka 1231 1234 or A D 1309 1312)	8 Singhana
	Brother in law Harapāla killed in Saka 1240 or A D 1318	

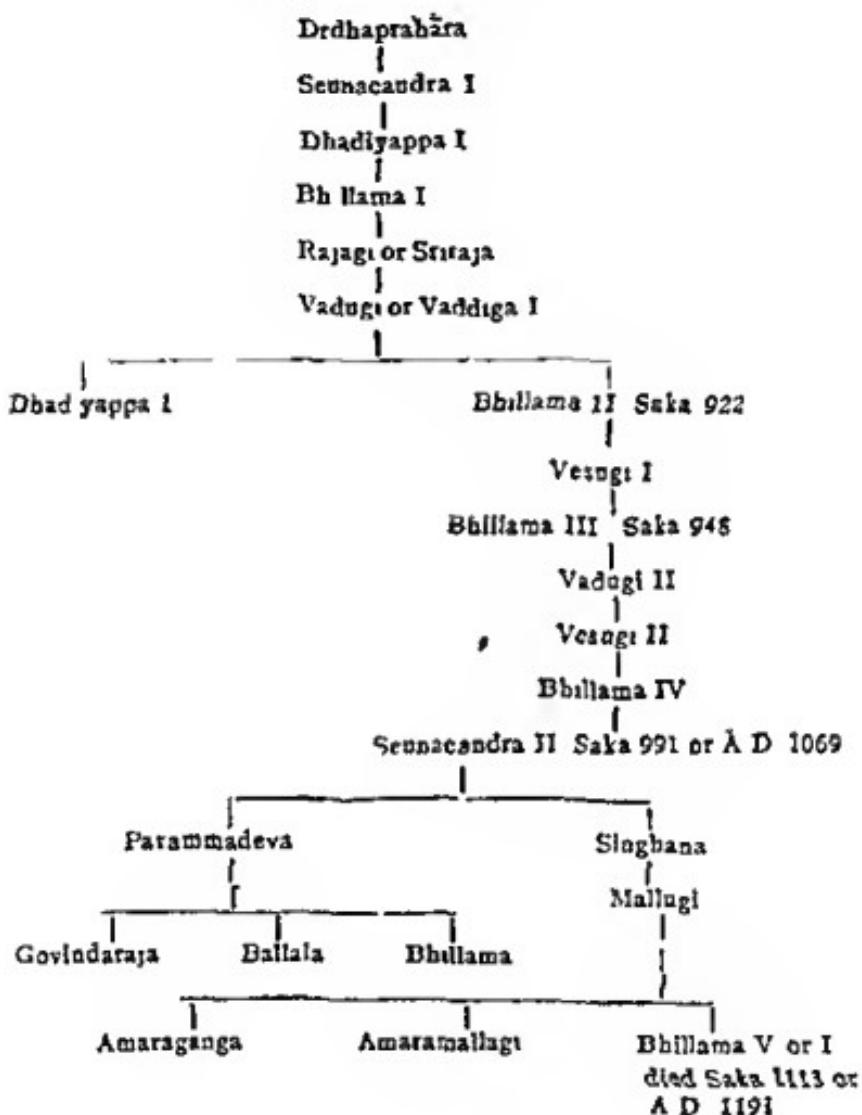
The Early Yadavas of Seunadeśa



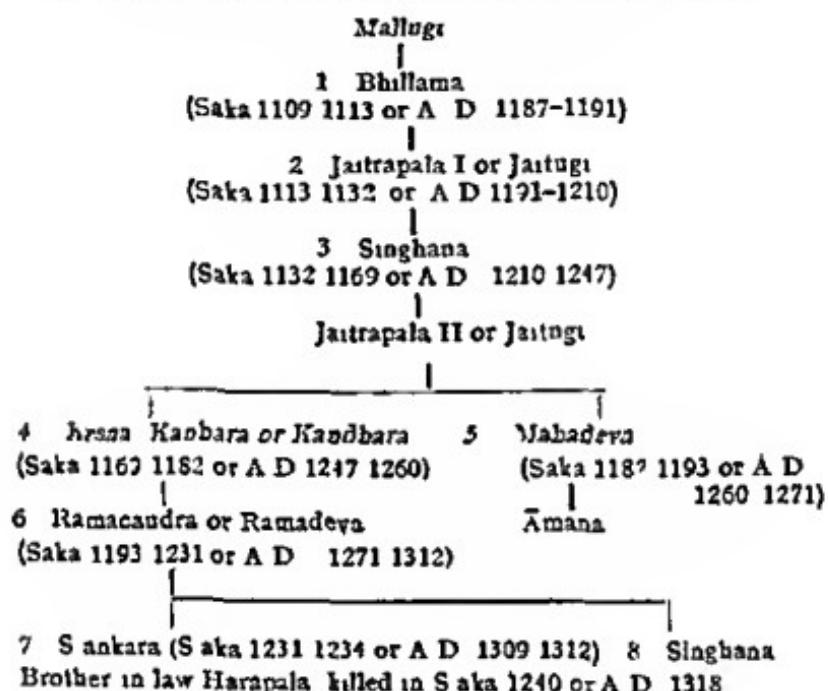
The Later Yadavas or The Yadavas of Devagiri



The Early Yadavas of Seunadesa



The Later Yadavas or The Yadavas of Devagiri



country, subdued Bhōja¹, and invaded the Gurjara country². His Dandināyaka Vicāra reduced the Rattas of Saundatti and the Kadambas of Goa³. The famous Cāngadeva, the royal astronomer, founded a college for the study of Siddhāntaśāromani⁴.

1247-1260 A D *Krsna*

1260-1271 A D. *Mahādeva*.—He defeated Viśāla but lost his possessions in Mysore. The Guttas were his feudatories. The famous and brilliant scholar Hemādapanta, the author of *Desināmamālā*, was his minister⁵.

1271-1312 A. D. *Rāmadevarāya* and *Sankara*.—Rāmadevarāya is referred to in the *Jñāneśvari* of Jñāneśvara, and in a manuscript of the Nāmalingānusāsana of Amarasimha (1297 A. D.). Rāmadevarāya and his son Sankara were routed in 1294 A. D., by the forces of Allauddin, under the generalship of Malik-Kafur. The dynasty very soon came to an end.

The *Smṛtisthala*, a Mahānubhāva work in Marāthī, describes that Kāmāyisā was the senior queen of Rāmarāya; and that after the death of Rāmarāya she was forcibly thrown into the funeral pyre by her step son Singhana. This Singhana seems to be the step-brother of Sankaradeva. With Singhana the dynasty came to a close⁶.

IV (j) The Four Dynasties Of Vijayanagara (1336 to 1668 A. D.)

The two sons of Saṅgama, Hākka and Bukkanē, are said to have been the founders of the Vijayanagara dynasty. The popular version goes that Mādhava or Vidyāranya, the head of the Śringerī Matha, assisted them in founding the empire.⁷ It is still an unsolved problem.

The Saṅgama dynasty claims its descent from the Yādava race. A Saluva chief founded the Saluva dynasty. The Narasīṅga dynasty came from Tuluva. The last was the Aravidū Dynasty, which was Telugu in its origin.

1. R. G. Bhandarkar, *The Early History of the Deccan*, pp. 240 ff

2. *Ibid*

3. J. B. B. R. A. S. XV, p. 355.

4. E. I. I. p. 338

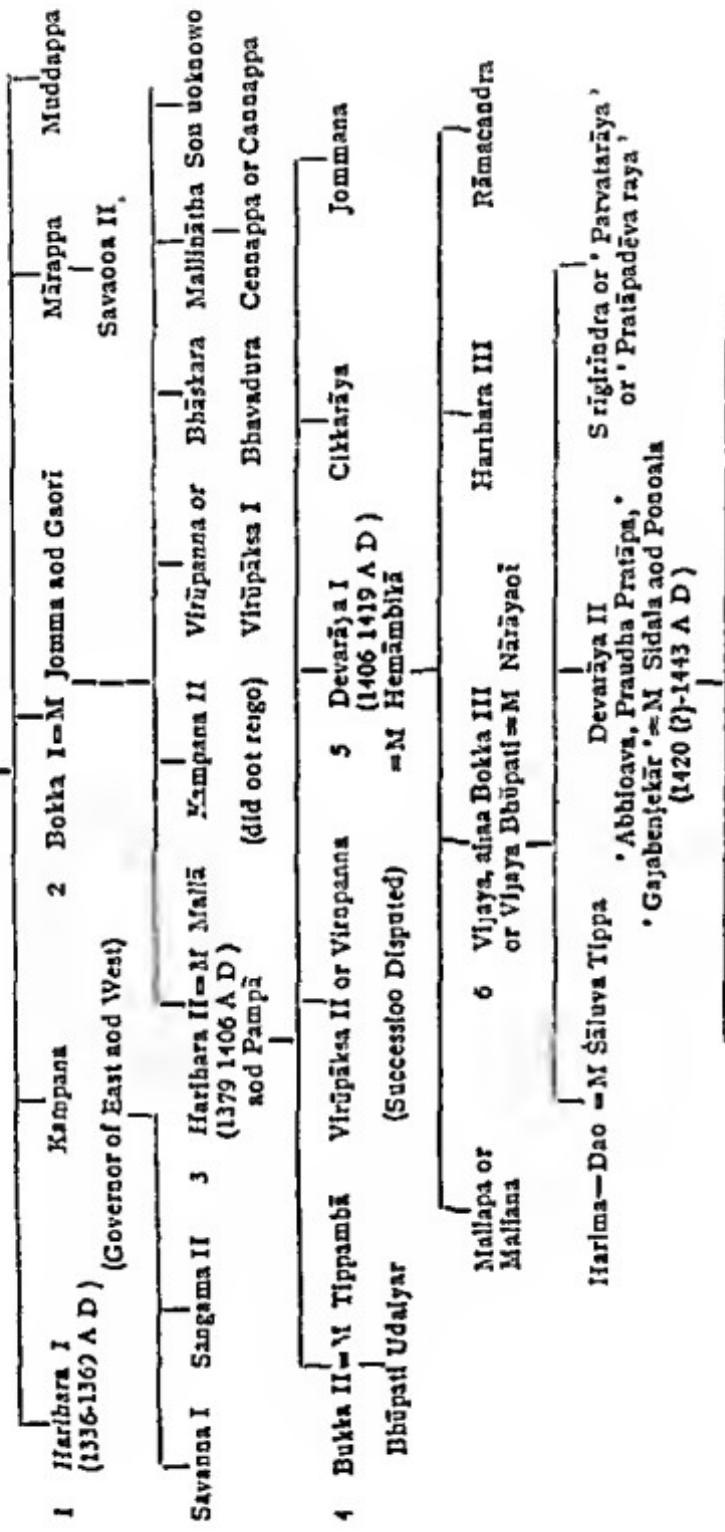
5. R. G. Bhandarkar, *The Early History of the Deccan*, p. 243

6. *Smṛtisthala*, edited by V. N. Deshpande, paras 143-46, 148-50 and p. 123

Dynasties of Vijayanagara

1. *Sangama Dynastys* (1331-1478 A.D.)

Sangama I = M Kamākṣī



8. Mallikārjuna
(1443-1478 A.D.)
Praudhadeva
Immadī *Vijaya

9. Virūpāka III
Praudhadeva

II Saluva Dynasty

1 Saluva Narasimha I

(1478 1496 A D)

A Son

Immadhi Narasimha or Tamma or Tammaya (Dharmaraya)
Killed in 1505 and the Tuluva Minister Narasa Nayaka usurped
the throne (1505)

III Tuluva Dynasty

(1496 1567 A D)

Tamma = M Devaki

Isvarya alias Krishnapala = M Bukkama and Devaki

1 Narasa Nayaka
= M Tippaji Nagala and Obambika 1505
(By Obambika)

2 Vira Narasimha
Bhujabalaraya
3 Krisnadevaraya
(1509 1530 A D)
4 Acyuta
5 Venkata
Ranga—M Tirumamba
6 Sadashiva

Dau Vengala
= M Aliya Rama
raya of the Aravidu
family

Dau Vengala
M Tirumala of the Aravidu family
brother of Ramaraya

IV Aravidu Dynasty
(1567-1668 A.D.)

(1567 1668 A D)

Tara Picard

Somdeva

Rāghavadeva

ਪੰਜਾਬ

Lord of Aravida

Bokta

King of Sicily. Not he who usurped the kingdom.

Singer's *Almanac*

Rāmarāja=M Lakṣmibhā

Vidya	Timma	Akya Rāmārāya Killed in 1565	I Tirumala usurped the throne of Vijayanagara about 1570 = M Vangala and others	Venkatatri of Vijayanagara	Four Daughters
				Rāma	S'rianga

Venkata I
Venkata II

I Sangama Dynasty

1336-1478 A. D.

1336 1379 A. D *Harihara I* He was succeeded by *Bukka*.

Bukka, Hindu Rāya-Suratrana—His two brothers Kampana and Marappa ruled over a part in the East (near-about Nellore) and West respectively. He subdued the Kadambas. The building of the new city and the transformation of its name into Vijayanagara, the City of Victory, are said to have been the work of *Bukkarāya*¹. He reconciled the religious quarrel between the Jains and the Hindus²—which incident has brought him deserved fame in history.

1379 1406 A. D *Harihara II—Mahārājādhīrāja, Rāja Parameśvara, Karnātaka Vidyā vilāsa*³. He carried on the struggle against the Sultans of Gulburga.

1406 1419 A. D *Devaraya I, Dewul Roy (Ferishta)* It is said that Timmayya Arasa, the later Minister of *Kresnarāya*, warded off the conspiracy on his life⁴. In his later years he gave a crushing blow to the Sultans and laid waste the Bijapur city. But the Sultan's son Ahmadshah, as a reaction massacred thousands of Hindu men, women and children. Peace is said to have been effected during the later period.

1489 A. D The Bahamani Kingdom was divided into five parts Bijapur, Ahmadnagar, Golconda, Berar and Bidar.

1420(?) 1443 A. D *Devarāya II, Gaja-Venkāra*—an elephant hunter. He possessed 10,000 Turuska horsemen in his services⁵. The mighty glory of the empire is described by the foreign travellers thus: 'The kings of Pallecote (Palamcottah), Cuollao (Kollam s. e. Travancore), Ceyllas (Ceylon,) Pegnu (Pegu), Tennaserim and many other countries paid him tribute.' The next two reigns are not worth mentioning.

1443 1478 A. D *Mallikārjuna and Virūpākṣa*,

1 E C V, Cm, 286

2 E C VIII, Sb 136 IV, Ma 18 II, Sb 136

3 I A LI, p 234

4 Ibid

5 E C III, Sr 15.

II The Saluva Dynasty

1478 to 1496 A. D.

1478-1496 A.D. Sāluva Narasimha—Medive-Misraguna,

Kathora Sāluva. He was the most powerful monarch in Karnātaka and Telengana. He usurped the throne of Virūpākṣa in 1478 A. D. He fled away, captured and plundered Kāñci, when his capital Vijayanagara was attacked by the Bahamani Sultans.

Immadi Narasimha—He was murdered by his general Narasa in 1496 A. D. and a new dynasty of the Tuluvas enters on the scene

III The Tuluva Dynasty

1496 1567 A. D.

Narasa—Bestowed gifts and donations at Kāñcīvara and other places

1509 1530 A. D. Kṛṣṇadevarāya—He was the most famous personage among the Rāyas of Vijayanagara. He inflicted a crushing blow against the Mubammadan armies. "His empire reached Cuttack in the East and Salsette in the West". He invaded Kandavudu and took Virabhadra as prisoner¹.

Kṛṣṇadevarāya was a patron of Sanskrit and Telugu literature. He had in his court the *Asta-Diggajas* or the eight celebrated poets. Regarding his work in the field of literature cf. *Sources of Vijayanagara History*². He built the town of Hospet in honour of Nāgaladevī, a courtesan, and to whom he was bound by promise in his youth³.

1530 A. D. Acyutarāya—He built the Acyutarāya temple at Vijayanagara Venkata—He was crowned as king when still an infant Sādāśivarāya and Rāmarāya—Rāmarāya was the brother-in-law of the great Acyutarāya. He is called the 'Bismarck of the Vijayanagara Court'. In fact it was he who managed the entire affairs in the state

1. E C XI, Dg 107.

2. S. K. Aliyangar, *Sources of Vijayanagara History* p. 11; cf. also *Literature (infra)*

3. Sewell, *A Forgotten Empire*, p. 363

1565 A D A bloody battle ensued at Rakkasa tangadgi wrongly designated as of Tahknt in which Ramaraya was slain and the town was being plundered and sacked for a period of over six months Sewell gives a graphic account of the same

IV The Aravidu Dynasty (1567 A.D to 1668 A.D)

Immediately after the battle of Rakkasa tangadgi, the Aravities, who were the ministers of the previous two emperors occupied the throne. They trace their origin to the moon¹. The later chiefs of Anegundi, whose descendants still get the pension under the British Government, are their descendants.

Tirumalaraya, *Rangaraya*, *Venkata I* - Komara or Cenna - Venkatadri - The capital was removed to Candragiri in 1585 and later to Chingleput. The Golconda forces captured these capitals in 1644 A.D.

Rangaraya II - He fled to Sivappa Nayaka, chief of Bednur. The Vijayanagara empire came to a close with him.

1584 - 1664 *Venkata II* - He was the brother of Ranga. The great Tatacarya 2000 nited him to the throne². He set aback all the Muslim raids and defeated Mahmud Shah, son of Malik Ibrahim, subdued the Nayakas and established the Rajas of Mysore in a firmer position. He was an ally of the Portuguese and a great patron of literature and art.

IV (k) The Minor Dynasties

Besides the above, the Kalacuris and the various subordinate dynasties including the Maha mandalesvaras ruled over the different parts of Karnatakā. They are as follows. The Alupas, the Nalas, the later Mauyras, the Silaharas of Karhād, Kolhapur and Ratnagiri, the Rattas of Kundū, Siodas of Yelburga, Belgavarti and Kurugodu, the Pāndyas of Ucchangi, the Guttas of Guttuvolalu, the Senāvaras, the Saotāras of Śantālīge, the early Hoysalas and later of the Kadambas of Haogal and Goa, the Nayakas, the Cangalvas, the Holalkeri families and the Odeyars of Mysore.

We shall now study the problem of the cultural activities of these Kaonadigas during the different historical periods.

1 E.C. XII Trans 1

2. E.I. XII p 159

CHAPTER III

ADMINISTRATIVE MACHINERY.

Early notions – Political divisions – Central Government – Ministry and other Palace Officers – Palace Staff – Provincial, District, Town and Village administration – Justice – Public Finance – Art of Warfare – Foreign Relations

I Early Notions

As in the other branches of culture, the contribution of Karnātaka in the field of polity also is of an outstanding importance. In fact during the period of the rulership of the various dynasties of the Gangas, the Kadambas, the Cālukyas, the Rāstrakūṭas, the Hoysalas and the Rayas of Vijayanagara, we find a consistently gradual development in the administrative machinery – only to culminate in perfection in the regime of the Hoysalas and the Vijayanagara Emperors.

We have already observed in the first chapter that the origin of the Early Man could be traced to the land of the Dakṣināpatha. He must have lived on roots and fruits and equipped himself with all that was required for a hunting culture. In the Mohenjo Daro period we find in vogue a semi-monarchical form of government. It is only since the Mahābhārata period that a systematic form of government in the different provinces of India came into being.

According to the Purāṇas the two sub divisions of India were known as Uttarāpatha and Dakṣināpatha. The range of the Vindhya mountains naturally formed the dividing line of the same. The Periplus refers to the Dakkhinabades and the various countries situated in it.¹ We have already referred to the Puranic version in regard to the countries situated in the Dakṣināpatha. The Skānda Purāṇa refers to the seventy two countries located in India, and mentions that Karnātaka consisted of one and a quarter of a lac and the Raṭatājya of seven lacs.² Varāhamihira refers to the following among other countries located in the South Bharukaccha, Vanavasi, Sibika, Phanikāra, Konkana, Ābhīra, Karnāta, Mahātavi, Citrakūṭa, Nasikya,

1 I A. VIII, pp 143 144 (cf for detailed information under Economic Condition)

2 Skānda P., Mahesvarakh Kaurārskakh Adh 37 115 ff

1565 A D A bloody battle ensued at Rakkasa-tangadgi, wrongly designated as of Tālikot in which Rāmarāya was slain and the town was being plundered and sacked for a period of over six months Sewell gives a graphic account of the same

IV The Aravidu Dynasty

(1567 A. D to 1668 A D)

Immediately after the battle of Rakkasa - tangadgi, the Aravities, who were the ministers of the previous two emperors occupied the throne They trace their origin to the moon ¹. The later chiefs of Anegundi, whose descendants still get the pension under the British Government, are their descendants.

Ttrumalarāya, *Rangarāya*, *Venkata I* - Komara or Cenna - Venkatādri - The capital was removed to Candragiri in 1585 and later to Chingleput The Golconda forces captured these capitals in 1644 A. D.:

Rangarāya II - He fled to Śivappa-nāyaka, chief of Bednur The Vijayanagara empire came to a close with him.

1584 - 1664. *Venkata II* - He was the brother of Ranga. The great Tātācārya appointed him to the throne². He set aback all the Muslim raids and defeated Mahmad Shab, son of Malik Ibrahim; subdued the Nāyakas, and established the Rajas of Mysore in a firmer position He was an ally of the Portuguese and a great patron of literature and art.

IV (k) The Minor Dynasties

Besides the above, the Kalacūris and the various subordinate dynasties including the Mabā-mandaleśvaras ruled over the different parts of Karnataka They are as follows. The Ālūpas, the Nalas, the later Mauṇyas, the Śilābāras of Karhād, Kolhāpūr and Ratnāgiri, the Rattas of Kundī, Sindas of Yelburga, Belgavartti and Kurugodu, the Pāndyas of Ucchangī, the Guttas of Guttuvolālu, the Senāvaras, the Sāntāras of Sāntalige, the early Hoysālas and later of the Kadambas of Hāngal and Goa, the Nāyakas, the Cāngālvās, the Holalkeri families and the Odeyars of Mysore.

We shall now study the problem of the cultural activities of these Kannadigas during the different historical periods.

1 E C XII, Trans I

2. E I XII, p 159

CHAPTER III

ADMINISTRATIVE MACHINERY.

Early nations - Political divisions - Central Government - Ministry and other Palace Officers - Palace Staff - Provincial, District, Town and Village administration - Justice - Public Finance - Art of Warfare - Foreign Relations

I Early Nations

As in the other branches of culture, the contribution of Karnātaka in the field of polity also is of an outstanding importance. In fact during the period of the rulership of the various dynasties of the Gangas, the Kadambas, the Cālukyas, the Rāstrakūtas, the Hoysalas and the Rayas of Vijayanagara, we find a consistently gradual development in the administrative machinery - only to culminate in perfection in the regime of the Hoysalas and the Vijayanagara Emperors.

We have already observed in the first chapter that the origin of the Early Man could be traced to the land of the Dakṣināpatha. He must have lived on roots and fruits and equipped himself with all that was required for a hunting culture. In the Mohenjo Daro period we find in vogue a semi-monarchical form of government. It is only since the Mahābhārata period that a systematic form of government in the different provinces of India came into being.

According to the Purānas the two sub divisions of India were known as Uttarāpatha and Dakṣināpatha. The range of the Vindhya mountains naturally formed the dividing line of the same. The Periplus refers to the Dakkhinabades and the various countries situated in it.¹ We have already referred to the Purānic version in regard to the countries situated in the Dakṣināpatha. The Skānda Purāna refers to the seventy two countries located in India, and mentions that Karnātaka consisted of one and a quarter of a lac and the Rātarājya of seven lacs². Varāhamihira refers to the following among other countries located in the South Bharukaccha, Vanavāsi, Sīhika, Phanikāra, Konkana, Ābhīra, Karnāta, Mabātavi, Citrakūta, Nāsikya,

1. I A , VIII, pp 143-144 (cf for detailed information under Economic Condition)

2 Skānda P , Māhesvarakh Kaumārīkākh Adh 37, 115 ff

and Dandikāvana. As we have observed above, the Skīnda Purāna describes that Karnataka was originally located on the (Western) sea-shore, probably round about Banavasi or Byzantium of the Periplus. We shall make a mention of all the important towns and cities referred to in the Purānas and the accounts of foreign travellers in the next chapter.

The Minor Rock inscriptions of Aśoka discovered at Maski (V), Brahmagiri (VI), Siddapura (VII), and Jatinga Rameśvara (VIII), throw light on the early administrative machinery of Aśoka in regard to Karnataka. It is said, "From Suvarragiri, at the word of the prince (Āryaputra) and of the Mahamatras at Isila (probably Ilvala or Aihole) must have wished good health". Evidently the Āryaputra or the Royal Prince seems to have been the representative of the Emperor, and that Brahmagiri and Siddapura belonged to the District of Isila.

The Cutu Satakarnis are designated as Mahārathis (which, in our opinion, is equivalent to Maharathi), or Mahasenapatis. The capital towns of the Sātavahanas were Pratisthana, Naśik, Sañci, Kallyān, Amarāvati and Dhanyakataka. The Cutus seem to have formed Vaijayanṭi as their capital.

The Sahyadri-khanda of the Skanda Purāna describes the countries situated in the *Sapta Konkana* thus Kerala, Tulunga, Hatta, Saurāstra, Konkana, Karabataka, and Karnātaka¹. Gundert mentions the tradition of the expressions Virāta and Marātha instead of Karnāta and Saurāstra². The Prapañca-hṛdaya refers to the six countries of the Sapta-Konkana³. Kūpaka, Kerala, Mūsika, Aluva, Paśu and Para-Konkanas⁴. But, we agree with Dr B A Saletoke when he says, that all these versions seem to have come into vogue from the middle of the eleventh century onwards. The Bhagavata Purāna also refers to the Sapta-Dravida-hhū⁵, which is probably due to the sanctity given to the number seven.

1 *Sahyadrikhanda Uttarārdha*, VI, 46-47

2 Gundert, *Malayalam-English Dictionary*

3 *Prapañca hṛdaya*, Ed by T Ganapati Sastrī, Trivendram

4 B A Saletoke, *Ancient Karnātaka I. History of Tuluva*, p 31

5 *Bhagavata Purāna*, IV Skandha, 28, 30

As has been observed above, the boundaries of Karnātaka varied during the rulership of the different dynasties. In fact the Kannada kings once held sway over a vast territory from the Doab of Jumna and the Ganges, and included the territory of *Larike* (or Lāta) in Gujarat, Mālvā, Mahārāstra in the north; and the Telugu and the Tamil provinces in the south.

Political Divisions

It may be noted at the outset that the various terms visaya, rāṣṭra, cādu, etc. applied to the various provinces or divisions of the Karnātaka kingdom become rather misleading if used with the same connotation during the different periods of its history. For the term Karahātaka-visaya 4,000 or the Bačavāsi 12,000, whatever connotation it might have had when originally used it may not convey the same extent of area or territory during subsequent centuries. Yet we find that the same names with the same designations have remained in vogue for a long time. Therefore it behoves us to be cautious in our endeavour to understand these expressions when we come across them.

The following were the main divisions of the Karnātaka empire in the different historical periods :

Under the Kadambas the country was divided into four main divisions, i.e. North, East, West and South, of which Palāśikā, Ucchangī, Bačavāsi and Triparvata were the capitals¹. The other sub-divisions will be mentioned later.

When the Cālukyas emerged on the scene, there were the Aparāṇa, Konkana, Lāta, the three Mahārāstrakas coexisting 99,000 villages, and other provinces in existence. Besides, the whole country was divided into visayas and desas equivalent to the rāṣṭra in the Rāstrakūṭa records. Further, smaller units like bhāga, kampana, pathake, etc. were also in vogue. The capital towns of the early Cālukyas were located at Vāṭapī, Ānandapura, near Nāšik, and Indukāoti. The seats of the later Cālukyas were Paṭtadakal, Kollipāke, Jayatipura, Kalyāṇī, etc.

During the period of the Gaṅgas the word nādu became equivalent to the rāṣṭra. Their capitals were at Kuvalāla, Talakādu, and Macole.

1. Morae, *The Kadambalula*, p. 264.

Under the rulership of the Rāstrakutas the empire was divided into the following units. rāstra (biggest unit equivalent to the mandala of the other periods), visaya (smaller division), bhukti (under Bhogapati or Bhogika) containing about 100 to 500 divisions, and grāma. Their capitals at different periods were formed of Mayurakhanda, Pratisthānagara and Mānyakheta (Malkhed). The capital of the Yādavas of Devagiri was evidently Devagiri. The Hoysalas made Dvārasamudra and Kannanūr or Vikramapura as their capitals. The capitals of the Kalacuryas were Mangalvedha and Kalyāṇī respectively.

In the Vijayanagara period the kingdom was divided into six main provinces, e.g. Udayagiri, Penngunda (including Guttirājya), Araga or Malerājya, Candragutti, Mulavayi, Bārakūra (or Tulu), and Rājagambhira, respectively¹. After the battle of Rakkasatangadgi, as Mr. Richards observes,² the kingdom was divided into "Āndhra, Karnātaka, Madura Chandragiri, Gingee and Tanjore." Besides, the following sub divisions of the empire are enumerated: grāma, nagara, kheda, kharvada, madambe, pattana, dronamukha, sibmasana.³ Their main capitals were Hampi, Hāstināvati, Penugunda and Chandragiri.

A Controversy —Besides the above there were a number of divisions in vogue in the historical period e.g. Saptārdhalakṣa Ratārajya or Rattapādi, the three Mahārāstrakas containing 99,000 villages, Kundī 3,000, Gangavādi 96,000, Banavāsi 12,000 Karahātaka 4,000, Kundī 3,000, Kundūr 1000, Nolambavādi 32,000, Konkana 1400, Tarddavādi 1000, Hāngal 500, Kadambalige 1000, Kottur 32,000, Halasige 12,000, Edadore 2,000, etc. A great controversy has centred around the question regarding the exact meaning conveyed by these numerical figures. As I have expressed it elsewhere⁴: "According to Dr. Krishnaswami Aiyangar the number may indicate either the revenue or the value of the land produce, or even the number of villages. Rice is of opinion, that the number indicates the revenue. Mr. C.V. Vaidya, on the other hand, strongly asserts, that the number cannot represent villages nor ploughs, and

1. *A S R* for 1907 9, p 235

2. Richards, *Salem Gazetteer*, I, p 67

3. Rice, *Mysore Inscriptions*, p 123

4. A P. Karmarkar, *J. H. Q* XIV, p 285.

leaves the problem undecided after suggesting that the number may indicate the amount of land produce paid as government share. According to Dr Fleet the figure refers to the number of 'townships'. In our opinion, however, the explanation lies absolutely the other way. In the Skanda Purana a fabulous figure of the respective number of the townships and the villages in India is given. India is said to have contained about 72,000 townships and 96,00,00,000 villages. Curiously enough, the Ratarajya is said to have consisted of seven lakhs of villages, which fact nearly agrees with the expression noted above. This Ratarajya did not include Karnataka so far as it has been separately mentioned in the same chapter. Therefore these numbers evidently indicated something fabulous and exaggerated in them. But one fact is certain that they always represented the number of villages.

III Central Government

We do not find any trace of a republican form of Government in medieval Karnataka. During this period the king was the absolute ruler of the state. The various records describe that a good king was the abode of learning, lustre, prudence, sportiveness, profundity, high mindedness, valour, fame and delicacy, a friend of things living, spurning the riches of others making gifts to priests, chiefs and the learned, honouring them and keeping their company.¹ Besides a good king was also to be well-versed in the science of polity, e.g. Sadganya the Caturupaya and the Supta-Prakrtis. However, it is a fact worth noting, that the majority of the kings of Karnataka proved themselves the greatest warriors, the best statesmen, eminent literary personages and the best rulers of the state.

Check on Royal Authority — In Karnataka we do not find the existence of any public institutions like the Paura and the Janapada or the self autonomous bodies (Village Assemblies) of the south, which could control the activities of the king.² However, though not to the same extent, the ministers used to assert their

1 cf *Skanda P Mahesvarakh Kaumarikakh* Adh 37 192 ff

2 Morae op cit p 259 cf also Fleet *J B B R A S* IX p 283
E C IV Hs 18

3 The temporary occupation of the Tamil land by the Rashtrakutas and the Vijayanagara emperors did include such bodies. But they were not a permanent feature of the State

own rights in matters of succession¹. Further, how so ever the power may be limited, the village assemblies could partly work as a check on the king's authority. Apart from this, with the exception of the many expressions in the inscriptions, the position and the power of the king remained unchallenged.

The Queen—The position of the queen was unique both at home and in the political life of the state. The extreme instance of their privileged position is to be seen in the Queens of Sri Purusa, Butuga and Permadu, who ruled together with the king and the Yuvaraja respectively². The queen also took a keen interest in religious matters³. Besides she also took part when the king led an expedition in war.

Succession—Generally kingship was hereditary in Karnataka. Krishna Rao gives a different version altogether, while dealing with the Ganga administration. He says⁴ ‘Normally the reigning monarch chose the fittest amongst his nearest relatives or sons as heirs to the throne, and the eldest son had no prescriptive right by birth alone. The choice of an heir presumptive to the crown lay between the king's uncle, if younger than himself a younger brother⁵ or son of his elder brother his own son or an adopted child⁶.

Education—The king supervised carefully over the question of education of the members of the royal family. Arrangements were made to educate them in the science of politics, of elephants, archery, medicine, poetry grammar, drama, literature, the art of dancing singing and instrumental music⁷.

1 e.g. Govinda II was deposed and Amoghavarsha III was installed on the throne. The Ganga king Durvishna's claims also were suspended (M A R 1916 p 233 1912 pp 31-32)

2 E C IV Hs 92 E C III Ns 130

3 M A R 1926 p 38

4 Krishna Rao *The Gangas of Takkad* p 127

5 E C III Ns 269 E C V, Sp 59 E C III Sr 147

6 E C III Ts 21

7 E I X 62 E C XII, Ns 269 etc

Yuvarāja —The selection of the Yuvarāja was generally made in the lifetime of the king, e.g. selection of the Rastrakuta king Govinda. The Yuvarāja was sometimes appointed as Viceroy or Governor of a province, e.g. the Ganga King Ereyanga, the Calukya prince Vikramāditya, and king Śtamba. He functioned also as a minister as can be seen from the various records. The prince sometimes helped the king in matters of administration.¹

The Yuvarāja had the status of the Pañcamaha sabdas, and was invested with a necklace which was the insignia of his office.²

IV Ministry And Other Palace Officers

* In the earlier periods of its history Karnataka was still a nation in the making. It was only after the full fledged rule of the various dynasties; e.g., the Calukyas (Eastern and Western) and the Rastrakutas that its administrative machinery assumed a 'body and form' and reached perfection during the next few centuries. A brief survey of the institution of the ministry and other Palace Officers in the different periods of Karnataka history may be found useful.

Ministry under the various representative dynasties

Under the Gangas the following designations of the ministers holding different portfolios occur in the inscriptions Sarvadhikāri (Prime Minister), Dandanayaka³, the Mannevergadde (The Royal Steward), Hiranya Bhandari, Yuvaraja and Sandhivigrahan (Minister for Peace and War)⁴, spoken of also as Mallavijaya, Sutrādhikari and Maha Pradhana.⁵

In the Calukya Period there were the Sandhivigrahan (Minister for Peace and War), later called as Heri Sandhivigrahan⁶ and Kannada Sandhivigrahan⁷, Heri Lāta Karnata Sandhivigrahan and

1 EC XII 269

2 EI IV, p 242

3 EC V Ha 53 EC II, SB 240

4 EC VI Mg 21 EC V, Ak 194 EC X KI 63

5 EC XI Dg 25

6 Rice, *Mysore Inscriptions*, p 144

7 Fleet, *Dynasties of the Kanarese Districts* p 457

Kanoada-Heri-Lāta Sandhivigrahi¹; Mahā Pradhāna², Mantri, and Saciva³ (the Prime Minister).

In the earlier years of the régime of the Hoysalas the system of the Pañca-Pradhānas or 'Five Ministers' of the Hoysala administration is well known. They were: (i) Śrikaranadhbikārī, (ii) the Hiriya Bhandari, (iii) the Senādhīpati, (iv) the Mahapasāyita and (v) the Sandhivigrahi. But later on some more Ministers were included in the staff. The Prime Minister was called Sarvādhikārī, Sarva or Śirah pradhāna.

In the Vijayanagara period, the Rājagurus (like Vidyāranya and Vyāsarāya) play a prominent part. In this period the Kāryakartā⁴ (whose functions are not still known) and the subordinate officers under the Daodanayaka like Nāyakas, Amaranayakas and Patteyao-yakas appear on the scene. The Vijayanagara emperors otherwise follow in the footsteps of the Hoysalas.

V Palace Staff

The inscriptions also detail the names and functions of other officers of the palace.

In the period of the Gangas of Talkād and the Hoysalas there were the following officers: the Mahāpasāyita (Minister of Robes), Mahālāyaka (probably Maha Āryaka, the Palace Chamberlain), the Antahpurādhyaksa or Aotahpasāyika (connected with the palace secrets), the Niḍhikāra (Treasurer), Śāsanādhikārīkāksapatalika, Rājapāla, Padiyara, Hadiyara or Hadihara (the Superintendents of the guiding of the public), and Sajjevella (Durbar Baks). Then there were the betel-carriers, Superintendent of ceremonies (Sarvādhikārī), Śrikarana Heggade, and the Dharmādhikarāna⁵ or Chief Justice. The life guards in the time of the Hoysalas called themselves as Garudas. They even used to lay down their lives on their master's death.⁶

1. S I E No 337 of 1920

2. E I, XIII, p 20

3. E C V, Hn 35, p II

4. E C VI, Kp 14, 37.

5. Rice, *Mysore and Coorg from the Inscriptions*, pp 170-171.

During the period of the Kadambas the following were the private secretaries of the king : Rāyasūtrādhikārin (Royal Draughtsman) ¹, Mahāmātra ², Rajjuka Rahasyādhyakṣa ³, and Lekhaka.

Under the Cālukyas the following officers are enumerated : the Aotahpurādhyakṣa (Superintendent of the Harem), Kariturgaver-gade (Minister for elephant-forces and cavalry), Śrikarana (Chief Accountant), Manoevergadde (Palace Controller), Dharmādbikārin (Superintendent of Religious Affairs), the Sāsanādhikārin, the Dānādbikārin, etc.

In the Vijayanagara period the various minor officers of the palace were : the hetel-hearers, the Bhātas, the calendar-makers, the officials who conducted the royal worship, the engravers and the composers of inscriptions ⁴.

It may be observed that the desigatios like the Mahāpradhāo-Dandārāyaka, Mabāpradhāo Sarvādhikāri, Senādhipati, Hiriyahadivala or Maoevergadde, etc. referred to above, indicate the exact role played by the ministers in two or more departments of the state. The ministers were generally learned and skilled in state-craft⁵.— Here are the qualifications described : 'Nārāyana, the chief minister of Krṣṇarāja, was dear to him like his right hand and was full of vigour, employed by him in matter of peace and war, conversant with all the rules of state policy, a first-rate poet and kindly speaking, he delighting in the law as if embodied in human form.' They belonged to noble families, sometimes the Yuvañāja being included in the Ministry. Ministers like Cāmnundaiāya did the work both of a politician and a martial hero. The charters issued by the Śilāhāras, who were the feudatories of the Rāstrakūṭas in Koṅkana, frequently describe the whole administrative machinery, mainly of all the ministers and their respective portfolios. Some of the Prime Ministers enjoyed the privilege of having feudatory titles and were

1. E. C. Ak. 123.

2. E. C. IX. N. I.

3. E. C. VII. Sk. 29.

4. Saleto, *Social and Political Life of the Vijayanagara Empire*, I., pp. 217 ff.

5. E. I. IV. p. 60.

entitled to the Pancamahasabdas¹ e.g. Dalla², the Foreign Minister of Dhruva and Kalidasa³, the War Minister of Jagadekamalla. Further, the 'Kalas inscription of Govinda IV' ⁴ informs us that generals were supplied with palatial buildings, permitted to use elephants for riding invested with brilliant robes and cunningly worked staffs, which were the insignia of their office, and were authorised to use a multitude of curiously made parasols. They had like the Mahasamantas the great musical instruments of their own office. Sometimes the ministers were appointed (e.g. Kalidasa) as chiefs of the feudatories⁵. The kings used to grant them villages renamed after them.⁶

We need not add anything in regard to the working of this vast machinery, which was in itself efficient and perfect. The registers of all the original drafts of the royal documents, grants and endowments were kept at separate head-quarters (one such head quarter being at Thana).⁷ The Cola records show that royal orders, when drafted by the secretariat were countersigned by the Chief Secretary.⁸ Generally the grants contained the royal sign manual, the names of the composer of the grant and the person who conveyed it to the grantees.⁹

VI Provincial District, Town and Village Administration

Provincial Administration

The term Mahasamanta is rather differently used in the various periods of Karnataka history. In the Rastrakuti period the governors of the provinces were endowed with this designation. But under the Calukyas as Rice would have it, they were to supervise control and direct the activities of the feudatory chiefs called Mahamandalesvaras.

The post of the Mahasamanta was sometimes hereditary as in the case of Bankeya and his descendants. They were sometimes

1 Altekar *The Rastrakutas and their Times* p 165

2 E I X p 89

3 F I VI p 140

4 E I XIII p 334

5 I A VI p 139

6 I A VIII pp 279 280

7 Altekar *op cit* p 171

8 S II III Nos 151 205

9 Altekar *op cit* p 173

called as Raja or Arasa (*i. e.* Marakkarsa, under Govinda III) The office of the Maha samanta was also military They could exercise the privilege of the remission of taxes 'even without the consent of the king.'

The Governors were assisted by officers like the Nāda beggade, or Nāda perggade, or Nāda gavunda¹ They had their own courts at their capitals². In the Kalacurya period Karanas or imperial censors styled as Dharmmādhyaksangal and Rājādhyaksangal, used to supervise the policy of provincial Governors And they possessed powers even to quell any insurrection if it was to arise. These Governors were probably helped by the Rāstramahattaras³

The District and Taluka Officers

The Visayapatis and the Bhogikas or Bhogapatis managed the administrative work of the town and the Tālukā respectively The Bhogapatis were sometimes given feudatory titles⁴. The Visayapatis were probably helped by the Visayamahattaras

It is not necessary to go into the details of the problem of the appointment of the revenue officers, *e. g.* Nadagavunda and others Still the Visayapatis and the Bhogikas possessed power of remission of taxes Further, as Dr Altekar observes, "taxes in kind or foodstuffs and vegetables formed part of the pay of the local officers."⁵

The Mahattaras —In some of the inscriptions are mentioned the Rastrapati—Visayapati—Gramakūta—Āyuktaka—Niyuktaka—Adhikātika—Mahattaras. The word Mahattara is variously interpreted as (i) Sheriff, Commissioner, Official and President (Barnett)⁶, (ii) also Gramakutaka = village headman (Monier Williams)⁷ But we may agree with the conclusion of Dr Altekar when he says, that "there is nothing improbable in the evolution of the bodies of the Visaya and Rāstramahattaras on the analogy of the institution of the Grāmamahattaras which existed almost everywhere

1 E C VII Sk 219 cf Moraes *Kaddambakula*, p 265

2 Altekar *op cit* p 173

3 *Ibid.* p 178

4 I A XII, p 225 (*Lendeyarasa mahasamanla*)

5 Altekar, *op cit* p 181

6 I A VIII, p 18

7 E I XII p 145

in the Deccan from 500 A D to 1300 A D¹. It is interesting to note in this connection that there was also an officer called Mahattama-Sarvadikārin appointed²

Town Administration

The towns were administered generally by the guild corporations with their Prefect called the Pattanasetti. They were called as Purapatis and Nagarapatis in the Rastrakuta period³. Sometimes military officers were appointed to the posts⁴. Once, in the time of Jagadekamalla⁵, Mabideva and Palaladeva were appointed as joint prefects at Badami. As Krishna Rao has aptly summarized the system of administration in the towns "The Assembly of the town imposed taxes on house, oil mills, potters, washermen, masons, basket makers, shop keepers, and customs on imports and exports, giving exemption to Brahmins from payment of chief taxes, and administered law and order through the Nagarika or the Totigara—the magistrate and the head of the city police. He had to dispose of all important disputes relating to the roads and houses, regulate prices, take the census and keep a record of all persons coming into and leaving the city, at the same time remit regular accounts to the king. He also enforced regulations regarding houses and streets and sanitation, assisted by Gopas and Sthanikas. The Brahmins enjoyed exemption from payment of taxes and customs dues of the nād, on condition of carrying out annual repairs or managing public affairs, which they successfully performed by appointing one of their members in rotation once a month (māsa-vaggadde tana)"⁶.

The Village Administration

The villages were called by their various designations, e.g. Ker, Kallu, Bidu, Halli or Uru, etc. It should be noted that the villages in Karnātaka were of three types, i.e. "Tamil, Karnātaka and

1 Altekar, op cit p 159

2 I A XIII, p 66

3 Altekar op cit, pp 181-182

4 Ibid

5 Ibid

6 Krishna Rao *The Gangas of Takkad* pp 161-162

Maharastra so far as the problem of the village council is concerned The villages were divided into separate quarters of residence for the different communities

- The village officers consisted of (i) Gavunda or Gramakuta, Gamunda or Sthalagnwda, (ii) Yukta Ayuktas Niyuktas or Upayukta, or (iii) Karanas Senabova, Sanabhuga or Lekhaka, (iv) Watchman-talavara) and other minor servants like begars (labourers), etc

Village Headman.—The village headman was a hereditary officer Generally there used to be only one headman for every village though several are mentioned in the inscriptions of the Rattas of Saundatti¹. The headman had to look after the defence², the militia and revenue administration of the village He was empowered to try petty criminal cases He was allotted revenue free lands in lieu of his services He also used to enjoy the taxes in kind payable to the king by the villagers, down to recent times³. Along with the head man the name of *perrgade* also is mentioned in some of the inscriptions The headman used to escort royal ladies to their destination⁴

The Village Assembly

As already observed above the village assembly in Karnataka was of three different types. The Tamil type was fully autonomous and the Kuduvulai system was in vogue under the same The Karnataka and the Maharastra types consisted of the Mahajanas or village elders who formed a democratic body equally useful and successful as their sister institution in the Tamil land

The Mahajanas were designated as Mahattaras in the Maharastra and Perumakkal in the Tamil land The Mudinur⁵ assembly consisted of 500 Mahajanas, whereas that of Kukanur,

1 Altekar *Village Communities in Western India* pp 48 54 55

2 E I XI p 224 ff

3 Altekar *op cit* p 194

4 J B B R A S X p 257

5 S I Epigraphy 1926 No C 464

was comprised of 1002¹. However, the 'Brabmin members of the assembly were designated as Mahajanas and the Vaisyas as Nakbaras'

As has been pointed out by Dr Altekar the Mahajanas formed the entire group of all the families in any village. The fact of an inscription at Perur (1022 A.D.) referring to the 500 families of Perur and on another occasion to an equal number of Mahajanas of Perur is enough to corroborate the above statement². These Mahajanas also included all the adult population of the village. Except in the case of the Brabmadeya lands the Mahajanas consisted of people of different communities also.

The qualifications of the Mahajanas are described in the following inscription³: "The earth extols the thousand as being men abounding in (good) conduct, seats of incalculable merit, uniquely worshipped by the world, skilled in arts, having fame like autumnal celestial trees to the companies of cultured and agreeable men, ravishing the powers of haughty ones, bees to the lotus feet of the blessed god Kesavaditya. The thousand are birth sites of supreme generosity".

As Dr Altekar has described the main functions of the Mahajanas were The Mahajanas of the Karnataka used to perform the functions of trustees and bankers, manage schools (temples), tanks and rest houses, raise subscriptions for public purposes and pay village dues to the central government⁴. In fact, contributions and taxes were collected on occasions like the marriage or thread ceremony⁵, etc. The Mahajanas also helped towards the maintenance of the famous college at Salotgi. They were very influential in the king's courts.

(The Mahajanas used to hold their meetings with the headman as President either under a tree or in a local temple) or, as at Kadiyur, in a Sahhamandapa. Even a foreign traveller Sullaiman opines that, ' there existed popular courts in India in addition to

1 EI IV p 274

2 IA XVIII p 273 ff Altekar *The Rastrakutas and their times* p 199

3 EI XVIII p 195

4 Altekar *op cit* p 203

5 IA XII p 224

the king's courts¹. The jurisdiction of the Mahājanas was limited to petty criminal cases only. In other matters they had full freedom to treat all kinds of cases. However, there was the power of an appeal to the king.

The village revenues comprised (i) the Melvāram or Government share and (ii) Cudivāra or the inhabitants' share². The Government could not attach the latter. The Servamānyam indicated land entirely tax free. The king used to consult the village representatives in important local matters affecting the village³.

VII Justice

(The judicial administration in Karnataka had also reached a certain degree of perfection. Besides the king as the supreme ruler there were different kinds of judicial bodies in the state e.g. (i) the Chief Judicial tribunal, i.e. Dharmadhyaksa or otherwise called Dharmadhyaksangal (ii) the Mahādandanāyaka or the chief of the Nadu, who also used to decide matters within his jurisdiction (iii) the Guild courts or what the Dharmasāstras termed as Śreni, and, finally, (iv) the headman, or the village assembly, in case there was an assembly in the village)

Krishna Rao is of opinion that "much of unnecessary litigation was avoided by the practice of Samyāsana"⁴. The decision in regard to the village disputes was given by the Senābhrava and it was final.

The higher courts (Nos I and II) had the power to award capital punishment for murder. The following ordeals were in vogue (1) ordeal by boiling water and by mounting the balance, (2) ordeal by heated metal pala divye (3) ordeal by killing a snake in a jar and (4) ordeal by the holding of the consecrated food in the presence of the village God, and others.

1 Maulvi Maheshaprasad Sadhu *Sulaiman Sandagar* p 81

2 E I XIII, p 35, In 1

3 E C VIII Sb 132

4 Krishna Rao *op. cit* p 172

A certificate of victory (*Jayapatra*) was issued to the successful party

VIII Finance .

A study of the problem of taxation and land tenures in the different periods of Karnataka history is interesting. We find therein a gradual development of the various methods adopted by the state towards systematization. The periods of the Calukyas, Rashtrakutas, Hoysalas and Rayas of Vijayanagara are of special importance.

The following taxes were imposed in the various periods (1) Under the Calukyas the following taxes were current. Land Revenue, a family tax called Okkaldere,¹ taxes on the manure pit, oil mills, betel leaves, areca nuts, pepper, saffron, women's cloth, cart loads of paddy², cart tax³, oilmoogers, weavers, artisans⁴, the partnership tax, the family tax on bullocks, herjjunka, Kodavisa, haodura hana⁵, and a tax on mirrors which was to be paid by the prostitutes.⁶

Customs duties—The customs dues were the perjunka, vaddaravula, and the two bikode⁷. These were charged on various commodities, e.g. areca nuts⁸, drugs, spices, clothes, horses⁹, musk, saffron, yak hair, paucavarige, cus cus grass¹⁰, etc.

In the Rashtrakuta period the main sources of income were
 (a) Regular taxes *Udranga*, *Uparikara* (the two being the same as *Bhagabhogakara* bhaga being load tax and bhogakara being petty taxes on betel leaves, fruits etc.), *Bhūtapratyaya* (general excise and octroi duties, and manufacture of articles), or *Sulka* or *Siddhaya*, *Visti* (forced labour) and miscellaneous taxes

1 E C VII Sk 192 cf. Dinakar A Desai (MS)

2 E C VIII Sb 299

3 E C XI Ja, 9

4 S I Epigraphy 1919 No B 267

5 E C VII Hl 46

6 E C VII Sk 295

7 E C VII Sk 110 and 192

8 S I Epigraphy, 1915 Nos 476 480

9 E C XI Cd 21

10 S I Epigraphy 1917 No c 16

e.g. on marriage and at the festivity of the attainment of puberty¹, and a tax on men dying without a son or on those who have no sons. (b) Occasional taxations *Cātabhataprāvesyadanda*, *Rajasevakānam vasatidanda* and emergency demand of the state (c) Fines (d) Income from government properties, serī of crown land, waste lands and trees, mines and salt, and treasure trove and property of the persons dying without heir (e) Tributes from feudatories

Besides the taxes mentioned above a list of many more were added during the Hoysala regime². "All kinds of goods, even firewood and straw were taxed, excepting glass rings, brass pots and soap balls. The traders paid *mane bāb* angadi gutta was paid by the shop keepers the ayagara and other officers accounted for one third or one eighth of the produce to the government those who sold spirituous liquor paid *kallati*, the butchers were liable to the half yearly tax called *kisāyi gutta*, washerman paid *ubbe-gutta*, those who smelted iron, *homla gutta*, annually, the weavers and the manufacturers of cotton cloth paid *jakāyatī*, *gāmige gutta* was the name given to the tax on oil makers, *samayācaram*, that on the headman of each caste *jāti mānyam*, that paid by the Madigas or Chucklers the salt makers had to pay *uppinamolla*, the cow herds *hullabanni* for feeding their flocks in the public pastures *kāvali* gutta was the name given to the tax which the Government got by letting out jungles, and those who were convicted of murder (?) (homicide ?) and executors were liable to the *jayiri gutta*."

The Rayas of Vijanagara added to the list many minor items of income (cf B A Saleto, Social and Political Life in the Vijayanagara Empire)

Expenditure — All these revenues were spent on various items, e.g. military department, personal expenses of the king and the members of the royal family, religious endowments, public works department, and all other items of expenditure that a good government generally adopts

1 IA, XIX, p 145

2 Cf. Saleto, *Social and Political Life in the Vijayanagara Empire*, I, pp 148-149

Land Tenures

The epigraphical records of the period throw a flood of light on the system of land revenue

The lands were divided according to the nature of the soil such as Makki (black soil), and for Kumbari cultivation, etc.¹ Further, as Krishna Rao observes 'The epigraphical records make mention of three kinds of tenures under which the farmers held the land (i) The Sarvamanya, a kind of gift wherein the government relinquished all rights (ii) The Tribhoga, a joint tenure enjoyed by three distinct parties e.g. a private person, god of the village, Brahmins and Talavitis (iii) Then there is a mention of grants such as Bitrukaitu (for certain tanks) Kere kodge and Kattakodege (for services for the upkeep of the tank), Bal Galuccu Kalnad or sivane (grants of land made to the family of the fallen heroes) Mention is made in several inscriptions of Rakta Kndege or Nettara Kodege (the same as Bal Galuccu)'²

In the Vijayanagara period the following kinds of land tenures (which were rent free) are mentioned 'pandarividai, javita parru adaipu, otti guttigai servai, and others'

Taxation—Further "the land taxation in the Rastrakuta times was very high It was about twenty per cent including all the miscellaneous dues like the *Uparikara* or *Bhngakara* It may be pointed out that Sher Shah and Akbar used to claim thirty three percent of the gross produce from the peasant", and the incidence of taxation in Vijayanagara Empire seems to have been still higher "³"

The land revenue was collected both in kind and cash There are instances to show that even instalments were given to

¹ E C VIII Sb 35 31

² Krishna Rao *op. cit.* pp 154 ff

³ Moreland *Agrarian Systems of Moslem India* pp 76 ff,

⁴ Altekar *op. cit.*, p 223

the agriculturists for the payment of land revenue. In cases of emergency even remissions were made by the supreme authorities.

Ownership in Land

The various inscriptions of the different periods of Karnataka history show that the government did not claim any proprietary right in the lands of the realm (except in the case of their own private property). The Konnor inscription of Amoghavarsha I¹, and the Tirukkayalur inscription² clearly prove, that it was generally the land and not revenue paid that was assigned to the donees. Further, as Dr. Altekar observes "the fact that the king Kanna³ should find it necessary to give only detached pieces of cultivable land situated in the different corners of the village shows that the state was not, and did not claim to be the proprietor of the entire land of the realm". He even takes the support of the statements made by Jaimini, Sabara, Katyayana Nilakantha, Madhava and Mitramisra, and makes an observation in regard to Jagannatha, who disagrees with the above authors, that, 'Jagannatha is a very late writer and his testimony is contradicted by the almost unanimous views of both earlier and later writers'.⁴

IX Art of Warfare

All the various inscriptions, the accounts of the foreigners, literature and the various reliefs of art have thrown light on the problem of the art of warfare in ancient Karnataka. We have dealt with the topic of banners (Dhvajas) used by the various dynasties in the ancient and medieval periods (cf Appendix II). In fact the Kadambas, the Gangas, the Rāstrakutas, the Hoysalas, the Yadavas and the Rayas of Vijayanagara did possess mighty armies of all kinds. According to Ferishta the army of the Rāyas of Vijayanagara on the eve of the battle of Rakkasa-tangadgi consisted of 900,000 infantry, 45,000 cavalry, 2,000 elephants and 15,000

1 E I VI p 29

2 S II III pp 104 6

3 cf J B B R A S X. p 199

4 Altekar *op.cit.* p 238

5 (a) *Ibid* pp 238 39

auxiliaries¹ We have tried to deal only with the main problems in connection with this branch of study

The Dandanayaka or the Mabadandanayaka was appointed as the minister of warfare. There were other subordinates to work under him. The king used to lead the army whenever necessity arose. The remarkable exploits of generals like Bankeya Camunda raya and the viragals spread throughout the country may throw light on the heroic spirit of the age.

The elephant, the camel (during the Vijayanagara period), the cavalry and the infantry formed the main divisions of the army.

The early Kannada kings seem to have possessed both the naval and land forces. Baroach Malpe and others seem to have acted as good sea ports. The Calukya king Mangalisa is described to have conquered the Revatidvipa. Further Pulikesi is said to have conquered Puri (which is probably Gharapuri or Elephanta) in the north of Southern India. The famous Aihole inscription of Pulikesi II describes the exploits of the mighty king on the Western coast. It is stated 'When he who resembled the destroyer of cities, was besieging that city, which was the goddess of the fortunes of the Western ocean with hundreds of ships that had resemblance to elephants mad with passion the sky, which was as blue as a newly opened lotus and which, covered with masses of clouds became like the ocean and the ocean was like the sky.'

The following musical instruments among others were in vogue Pare (Hare), Bheri, Dundubhi, Kontevare, Habbare, Dhakka, Mrdanga, Damani, Cambaka, Davude, Dolu, Tambata Nissala (na), Mavruniya, Kabale, Kombu, Boggugabala Heggale (Bugle),² etc.

Weapons of Warfare Mr. Bettigeri has given in detail a list of the weapons used in the medieval period in Karnatakā.

1 Sewell *A Forgotten Empire* p 202

2 I A VIII, 244

3 Desai *Ms*

Dinkani, Marūl, Šatagbū (perhaps gun), Petaln, Tālī, Bhalleya, Nejeju, Kunta, Kanta, Sahala, Itti, Heritti, Silukitti, sv ords Kaigattu, Khandeya, Soratiya Katti, Balagatti, Karājārī, Suragi Haisurige, Bāku, Kombugatti, Pandidale, Hävina Helige, Sura Nadedava, weapons made out of rope paśa, Bīsuvale, Jottige, Biravagga, Kavane, Gāla, Nūleni, weapons made out of tree Berke, Birkoradu, Kaigudige, Olalngudige, Nelagumma, Mudgara, Minsale, Kavegallu, Dası (gota), Adduvalige, Balbole, Sārachundole, Tūgudole, Niccanike; weapons of stones manegallu, Gundugallu, Dasugunda, Oddugallu, Ettugallu, Erugallu, Aregallu, Kavanegallu, and other weapons e g Billu, Ambu, Sūla, Addāyudha, Karegasu, Javadande, Kattalike, Kodali, Gade, Kattāri, Hara, Tirugani, Kīlāyndha, Gandaguttari, Guddale, etc¹

Further there were other varieties of fighting in vogue i.e Sāmbarana, Mallayuddha (dual fighting), etc

The following forts are mentioned as strong during the historical period. Erambarage (Raichur), Kurugodn, Hāngal (Virakote), Gutti, Bellitige, Rattapalli (or Rattehalli), Soratur,² Banavāsi, Toregalla, Belgame, Gokāge, Uccbangi, Badami, and Morkhind.

The enlistment to the army was made from all the castes including the Brahmin community (especially as military officers)

X Foreign Relations

We propose to dealt with the problem of the international trade under 'Economic Condition'. Further all the Greek, Persian and Chinese travellers have described how the Hindu kings, in normal times, tried to keep amicable relations with the foreigners the Persian ambassador from Khus'ros II received by Puhkesi, the account of the partial treatment given to Mahomedans by the Rāstrakūta monarchs,³ or the statement of 'Ahdur Razzaq'⁴ regarding how he was welcomed with pomp and dignity, or the accounts of Floris and some Englishmen regarding the noble treatment given to them by Venkatapati Rāya in A D. 1614. Further the Rayas of Vijayanagara and the Nayakas of Madura showed their nobility in making grants to the Mahomedan mosques or by allowing the followers of St Francis Xavier or Fr de Nobili⁵ to spread their

1 Bettigeri, *Karnātaka Janajivana*, p 51 ff

2 cI also I A XII, 257

3 Elliot, *History of India*, I, pp 27-34

4 Ibid., p 112.

5 Heras, *Aravidū Dynasty*, Intro p XIV

own cult on the western coast of India. The instance of the recruitment of Mahomedans in service is well known.

APPENDICES TO CHAPTER III

I Numismatics

A study of the coinage of the various dynasties which ruled over Karnataka is interesting, but always possessed of super abundant difficulties. However, it shows the variety of methods which were adopted in different periods of history only to culminate in the more perfect matrix form in the Vijayangara period. We are detailing here in a tabular form how the system of coinage developed in Karnataka (cf also Economic Condition Coinage).

DYNASTIES & KINGS

Coins found in the primitive tombs of the Kistavans of Southern India

COINS (THEIR NATURE)

Generally silver coins available. They are called Puranas or Eldlings. Shape oblong, angular, square, or nearly round with punch-marks on one or both sides. The symbols cannot be deciphered.

(1) Satavāhanas and Cutus

Possess Northern characteristics. Generally cast in moulds with Buddhist symbols. The obverse bear figures of a lion, or horse or elephant & the reverse Buddhist cross or wheel to which the name of Ujjain symbol is given. The coins of the Kolhapur branch bear the symbols of bow and arrow in place of the Ujjain symbol.

(2) Kadambas

The Padmatankas—with a lotus in the centre round which are four punch marks of smaller padmas.

(3) Early Cālukyas

Earliest specimen—probably Mangalisa Imitation of the above.

- (4) Later Cālukyas— Jagadekamella and Cālukya-candra Some of these bear the figure of a Boar with the king's name punched round about at the circumference. Generally cup-shaped. Use of the double-die brought into vogue.
- (5) Yādavas The above double-die system continued.¹
- (6) Hoysajas They were productions of a pure die. Elliot remarks that their cognizance appears to have been a hull cuauhtli, which is seen on several of the seals.² There are also some coins of this dynasty in which the figures of a lion are found in and round the centre.³
- (7) Vijayanagara Period The matrix system instead of the punch-marked system comes into vogue. "A uniform weight-standard of the pagodas was introduced, the shape and metallic value of the different coins were fixed, and the coinage in general was sub-divided into several denominations".⁴

1st Dynasty:

Harihara

(I) Hanumān (Hanumān Varāyi Varāha)

(2) Garuda

Hanumān

Bukka I

2nd Dynasty:

Harihara II

(1) Umāmabēśvara, (2) Laksmī-Nārāyana, (3) Sarasvatī-Brahmā, and (4) the Bull.

Bukka II

Bull

1. *Numismatic Supplement*, No. XXXIX (1925), pp. 6 ff.

2. Elliot, Nos. 90-91, pl. III

3. Ayyangar, *Journal of the Andhra Historical Research Society*, I.4. Panchamukhi, *Vijayanagara Commemoration Volume*, pp. 108-109

Devaraya I	(1) Umamabēśvara Nārāyaṇa and (3) Bull	(2) Lakṣmi-
Ramacandra	Elephant	
Vijayaraya I	Bull	
Devaraya II	(1) Elephant, (2) Elephant and King fighting, and (3) Umāmaheśvara	
Vijayaraya II	Elephant	
Mallikarjuna	Elephant	

II The Royal Heraldry (Lāncchanas)

A complete study of the problem of the Lāncchanas of the various dynasties that ruled over Karnataka is of absorbing interest. The seals on the various copper-plate grants, the stone inscriptions, coins and other evidences give us full information about the Royal Lāncchanas and Dhvajas of the different dynasties.

(Note: Sometimes the Motif on the banner (Dhvaja) and the Lāncchana of a particular dynasty are different, but in the case of others the motif of both the Lāncchana and the banner is the same.)

Name of the Dynasty or King	Lāncchana	Dhvaja
Kodagus		Vanara (monkey)
Sātavahanas	Ujjain Symbol, [according to the Bow and the Arrow There is a great controversy on this point (cf Numismatics, above)]	Pampa]
Cutu Sātakarnis	Hill-mark and Tree within rail (cf Numismatics)	
Gangas of Talkad	Elephant	
Kidambas	Lion	Hanumān
Cālukyas of Bādami	Boar (Varāha) (and sometimes other minor symbols, e.g. Sun, Moon, Ganesa, Lakṣmi, etc.,)	Pālidhvaja

Note: The Insignia of the Cālkyas might be summarized as follows "the white umbrella (*Svetātapatra*), the conchshell (*Sankha*), sounds of the five great musical instruments (*Naubata* or *Pāñcamahāśabda*), the *Palidhvaja*, double-drum (*Dhakkā*), the boar-badge (*Varāha-Lāñcchana*), the peacock fan (*Mayūra piñca*) since Kārttikeya was the special object of their reverence, the spear (*Kunta*) of Kārttikeya, the throne (*Simhāsana*), the makaratorana (probably as ornamentals), the Vāhana of Gangā, the golden Sceptre (*Kanakadanda*), the Gangā and Yamunā".

Vikramāditya VI (an exception)	Lion	
Visnuvardhana I	Lion	
Guttas of Guttal	Lion (Mṛgarāja- Lāñcchana)	Vala and Garnda Dhvaja.
Hoysajas	Tiger or Elephant.	
Rāstrakūtas	Garuda	
Kalacuryas	Damarka	Vrsabhadhvaja
Rattas of Saundatti	Sindūr	Suvarna Garudadhvaja
Sindas of Erambarage	Tiger and Nāga (the latter of the Bagalkot family)	Nagadhvaja
Yādavas of Seunadeśa (Devagiri)	Hanumān (the problem not yet solved)	Suvarna-Garn- dadhvaja
Rāyas of Vijayanagara	Boar, Elephant, Durgī etc. (cf. also 'Coinage' which details the various devices used by the Rāyas)	

CHAPTER IV

ECONOMIC CONDITION

Karnataka India China and Western World—Exports and Imports—Prosperous Karnataka—Coins Weights and measures—Guilds

A marvellous workmanship in the field of art and architecture, a sound system of administration a net-work of educational centres spread through every nook and corner, and a perfection reached in every department of life—all these elements would not have been exhibited by Karnataka as a nation provided there were to be an absence of a strong economic foundation. In fact, Karnataka had a perfect guild organisation, a separate chapter on coins weights and measures, and it possessed all that was necessary to make her people happy through the last hundreds of years. Here we have decided to give a brief survey of the main problems in regard to the economic life of the people.

I Karnataka, India, China and Western World

There was a close commercial contact between Karnataka, the other parts of India, the empires and cities of Rome and Greece and China. The main trade routes between the southern and northern India were three (1) through the western coast—the story of the Bhargavas at Mâbhismati elucidates this (2) through the Vindhya mountains cf the story of Agastya's crossing the Vindhya, and (3) through the eastern direction of India. Sir R G Bhandarkar has summarized the position in early India thus—‘Communication between the several provinces does not appear to have been very difficult. Benefactions of persons residing in Vaijayanti or Banavasi, and Soparaka or Supara, are recorded in the cave at Karli of a Nasik merchant at Junnar, of natives of northern India and Dattamitri, situated in lower Sindh, at Nasik, and of an oil monger of Karahataka or Karhâd at Kudem. On the other hand, gifts of natives of Nasik and Karhâd are recorded on the

stūpa at Bbarhut which lies midway between Jubbalpur and Allahabad.¹

In regard to the contact between Karnāṭaka and the Indus Valley people, we have already observed in the first chapter how the latter were indebted to Karnāṭaka for the various commodities.

Karnāṭaka seems to have had commercial dealings even with China, because a brass coin of the Chinese Emperor Han-wa-hi was obtained at Chitaldrug.²

The commercial intercourse between the West and southern India was of a very ancient date. Herodotus (484-425 B. C.) describes that Pandyan, the King of Madura, arrived to the continent from Crete and settled himself at Athens.³ He describes these people as Termilai. The recent excavations carried out by Prof. Kuodaogar and his colleagues at Brahmapurī in the Kolbāpūr State, reveal a close connection between these people, the Greek occupants at Taxila, and those at Arikamedu, near Pondicherry. The Greek name found at Oxyrhynchos clearly exhibits the knowledge the Greeks possessed in regard to Mälpe and its surrounding province. It is very striking that Ptolemy makes a mention of Brakhmaooi Magoi—the expression Magoi being the equivalent of the Kannada word Magu (*cf. infra*). Numerous Roman coins are found in different localities to the south.⁴ There also exists the Temple of Augustus at Muziris in the Cochin State. All these are remarkable indications of the close contact between the Greek and Roman merchants and the Indians.

Ptolemy calls the west coast as *Pirate-coast-Ariake Andron Pireaton*. He refers to the king who belonged to the dynasty of

1. R. G. Bhandarkar, *Early History of the Deccan*, p. 76.

2. Q. J. M. S. X, p. 251.

3. *Herodotus*, I, 173; VII, 92; I, 173

4. e.g. at Chandravalli, Madura Dist., Polachy, Karoor, Vellaloor, Ottic-mand and Kannanur of the Coimbatore Dist., Cuddapah Dist., Nelur, Sholapur, and in the neighbourhood of the beryl mine in Coimbatore District. They are of gold, silver and copper. Cf. also *J. R. A.S.*, 1904.

Sadineis, who seems to be the same mentioned in the Periplus as the Sandanes of Kallien, who proved hostile to the Greeks.¹

Ptolemy even expresses that, if the Greek vessels entered the coast even accidentally they were seized and sent under guard to Barygaza, the seat of authority.² There seems to have been direct routes between Nineveh and Babylon, Pataliputra, Egypt and Arabia, China and the Deccan and Ceylon.

The famous Egyptian traveller Ptolemy, the unknown author of the Periplus and other Greek, Arabian and Chinese travellers have left behind them wonderful accounts regarding the geographical and economic conditions existing in ancient Karnātaka and other provinces. We propose to deal here with the main results arrived at by Ptolemy and the Periplus briefly. The references made by other authors shall be mentioned on other occasions.

Ptolemy³ refers to the following towns and ports in South India. Many of the identifications are our own.

Adarima	Adri (Venkatādri)	118°	15° 20'
Aloe	Ālūr	119°	16° 20'
Arembour	Erambarege or Raichbur	120°	16° 20'
Arourator	Āryapura or Abole		
Badiamaior	Bādām: (Their capital Tatbilba?)		
Baithana	Paithana (The royal seat of (Siro) Ptole- maios nr Polemaios)	117°	18° 30'
Banaousei (Also Byzantium)	Banavāsi Vaijayanta or Banavāsi	116°	16° 45'
Bardaxema (a town)	Bārdesā (Goa)	113° 40'	19° 40'
Benda	Bhīmā	119°	16° 20'
Brakhmana: Magoi (Also Brakhme)	Brahmapuri-Kolhapur State	128°	19°

1 cf *Supra* p 28

2 McCrindle, *Ptolemy*, p 39

3 Surendranath Majumdar, *McCrindle's Ancient India as described by Ptolemy* (Matter culled out from the whole work)

Benagouron	I	Venugräma or Belgaum	114°	10° 15'
Bramagara		Brahmagiri (Mysore State)	116° 45'	14° 20'
Deopali or Deopala		Deogadh	115° 40'	17° 50'
Gambalibā		Gomāntaka (Goa)	115° 15'	17°
Goaris		Godāvari		
Hippokoura (Royal Seat of Baleokouros)		Kolbāpur	119° 45'	19° 10'
Inde		Indī	123°	20° 45'
Kahkat		Kalicat		
Kallada		Kalādgi		
Kalligeris		Kan̄hgir-Hyderabad State	118°	18'
Kandaloi		Kuntala (Yule)		
Khaberos (Mouth)		Kāverī	129°	15° 15'
Konba		Konnur	117°	15°
Koreour		Karnātaka or Kannada	120°	15°
Kourellour		Karle	120° 30'	18° 40'
Maganur		Mangalore or Manggarouth of Kosmos Indicopleustes or Mandagora of Periplus		
Malippala		Malpe	119° 30'	20° 15'
Mandalai		Zāda-mandala or Berar	15° 10'	
Modogoulla		Mudgal (Hyderabad State)	119°	18°
Monoglossen (a mart)		Cf. Magannr	114° 10'	18° 40'
Monziris		Yule: Muyiri on Malabar coast	115° 30'	15° 45'
Morounda		Mulgunda (Dharwar Dist) or Morkhind (Nasik Dist)	117°	14°
			120° 21'	14° 20'

Nagarouris or Nagarouraris	Nagarkhanda	120°	20° 15'
Namados (Source 10 Ouidoo Raoge)	Narmada (Vindhya)	127°	26° 30
Nasik	Nasik	114°	17°
Naukaripa	Naukarī	112° 30	16° 30
Nitra (a Mart)	On Netravati (R)	115° 30	14° 40
Olokboora	Alvakheda	114°	15°
Omenagara	Khambayat or Skambala nagara	114°	16° 20
Pantipolis	Yule Panlavapuri Pantupura or Hangal	118°	15° 29
Pasage	Palusgi or Halsi	124° 50	19° 15
Peturgala	Pattadkal	117° 45	170° 15
Poudoperoura	Indopleuster Poodo patra Podanput or Bodhanaput or Yodha o pura		
Pounnata (Where is Beryl)	Pucotta or Puocad	121° 20	17° 30
Sirisabas	Sarvajnapura	119° 30	20°
Semde	Sravna Belagola	118°	14° 20
Sirimillaga	Śrī mallikārajuna or Śrtsaṅgi	119° 20	18° 30
Soubautton	Saundatti or Sugindha varti (Belgaum Dist)	119° 45	19° 10
Sopara	Supara		
Tagara	Tegur (13 miles from Dharwar)	118°	19° 20'
Tabaso	Siddapur	120° 30	20° 40
Triipangalida	Triparvata	220° 15	19° 40

The Periplus¹ mentions the following ports and towns on the western coast ---

Barygaza, Akahuron, Souppara, Kallien, Semilla, Mandagora, Palaipatmai, Melizeigara, Bygantion, Toparon, Tyrannoshoas, 3 separate groups of islands. Khersonesos, Island of Lenke, Naoura, Tyndis, Muziris, Nelkynda, Bakare, Mous Pyrrhos, Balita and Komar.

II Exports and Imports

As has been rightly observed by Mr. Srikaotaya: "The trade between South India and the Roman Empire was extensive in the first and the second century A. D. It first started in the luxuries of life (e. g. pepper, spices, fine muslin, perfumes, unguents, pearls, precious stones) and later extended to cotton and industrial products. The discovery of the monsoon helped its expansion. It was largest from the time of Augustus to Nero (A. D. 68) ... It was checked and perhaps temporarily stopped by Caracalles' massacre of the people of Alexandria in A. D. 215. Under the Byzantines, the trade was with South-west India, i. e. Travancore and South-west coast, and commerce with the Deccan and the interior declined..... In the Flavian period there was extensive trade with the Malabar Coast."¹ We have already noted above that there must have been a commercial intercourse between India and China also. We shall now deal with the problem of trade in Karnātaka.

The following products were exported from Karnātaka:

(1) Cotton—Karnātaka has always been a cotton growing country. Therefore, the remarks made in the *Periplus*,² and by Marco Polo³ and Tavernier,⁴ that cotton and cloth were exported through Bharoach might equally apply to this country.

(2) Indigo—It was exported in 'large quantities' through Gujarat and Thānā both in the 13th and 17th centuries A. D.⁵

(3) Incense and perfumes were exported through Saimur and Thāqā.⁶ Further we agree with Dr. Altekar when he observes that, grains like jwāri, hājari-sajjige in Kannada, oil-seeds, from the upper country; cocoanuts, betel-nuts and rice from Konkan and

1. Q. J. M. S. XVIII, 294 ff.

2. Scholl, *Periplus.*, p. 39. 3. Marco Polo, II, p. 393.

4. Tavernier, *Travels in India*, p. 52.

5. Moreland, *From Akbar to Aurangzeb*, p. 160, Marco Polo, II, pp. 393-398.

6. Elliot, *History of India*, I, p. 87; Marco Polo, II, p. 393.

sandal, teak and ebony from the Western Ghāts and Mysore, must have also been the articles of export then ²

(4) Metallurgical Products—The *Periplus* ³ mentions that copper formed one of the chief exports through Bharoach. The traces of more or less extensive workings of copper mines have been discovered in the districts of Cuddappah, Bellary, Chanda, Budhan, Narasapur, Ahmadnagar, Bijapur and Dharwar ⁴. Some of them were also in a working order in the time of Hyder Ali.

(5) Precious Stones—There were diamond factories at Cuddappah, Bellary, Karne and the Krsna Valley near Golconda (Marco Polo,⁵ Ibn Batuta⁶ and Tavernier⁷) Besides this, Devagiri (Ibn Batuta), Lokkigundi (Lakkondi), Hampi, Aihole, Halebid, Kalyani, Malkhed must have acted as important markets for the dealings in jewelry. Especially Aihole⁸ is described to have been dealing in large saphires, moon stones, pearls, rubies, diamonds lapsis lazuli, onyx, topaz carbuncles corals, emeralds and other articles. King Somesvara himself is said to have been dealing in pearls and stones⁹.

(6) Tanning Industry—Karnataka must have also exported leather and products of mat industry

(7) The Gangavādi (32,000) is always well known for elephants

Imports—Elephants were imported by the Kannada kings from Gaudadesa.¹⁰ Further an inscription dated 1188 A.D., informs us that Chatti Setti, a rich merchant of Arasikere, was importing horses, pearls and elephants in ships by sea and selling the same to kings.¹¹ The horses from Sind, Arabia and Kamboja were famous. The embassy sent by king Kho'stos to Pulakesin II seems to have been in connection with the trade of horses.¹² According to the *Periplus*

1 Altekar *The Kshatrapas and their Times* pp 354 5

2 Schoff, *op cit* p 36

3 Altekar *op cit*, p 355

4 Marco Polo 11 p 360 5 Gibbs *Ibn Batuta*, p 217

6 Tavernier, *Travels in India*, p 319 7 E C VII sk 188

8 Vunasollasa Vs 362 510

9 I A V, p 48

10 E C V, Ak 22

11 Gode 'References to Persian Horses', Poona Orientalist XI p 9

the following articles were imported in its time inferior pearls from the Persian Gulf, dates, gold, slaves, Italian wine, but in small quantity, copper, tin, lead, topaz, storax, sweet cloves, float-glass, antimony, gold and silver coins, and singing boys and girls for kings"¹. Further, according to Marco Polo, gold, silver and copper used to be imported through Thānā². Some of the inscriptions give a more graphic description to this connection. It is said, 'Tippa imported camphor trees from the Punjab, golden spouts (Bangasmolaka) from Jalanogi, elephants from Simhala, horses from Hurumāṇji (Ormuz or Persia) essence of civet (sankumada) from Gova (Goa), pearls from Āpagā, musk from Chotangi and silk clothes from Chioa'. Another inscription reads: 'Having been selected as his emissaries, the elephants of Gaula, the horses of Turuska, the pearls of the exalted lord of Simhala, the fine raiment of Cola, the musk of Magadha, the sandalwood of the lords of Malaya, and the young damsels of Lala (Lata), used to proclaim the commands of the lord Sankamadeva in public assemblies'.³ It is worth noting that Barthosa describes the commodities from Pulicat: copper, quick silver, vermillion, Cambayn wares, dyes in grain (Meca velvets) and especially rose water.⁴

III The Prosperous Karnataka

Various inscriptions, the accounts of foreigners, and the literature of the period speak of the prosperous condition of Karnātaka during the period of her independent rule. The principle ports during the historical period were (1) Bbaroach, which used to export and receive goods coming from China, Sindh and Persian Gulf.⁵ (2) Kaljān Cosmos Indicopleustes describes it as 'one of the five important ports trading in cloth, brass and black wood logs. Further Navsārī, Sopara, Thana, Samur, Dhahhol, Jaygad, Deogad and Malvao were the other minor ports.'⁶ During the time of the Kadambas Gopakapattana was an important trading centre. Further, Abdur Razzaq states that, 'in the Vijayanagara times there were 300 seaports, everyone of which is

1 Schoff, *op cit.* pp 40-42

2 Marco Polo II, p 395

3 E I VIII, p. 12

4 I A V, pp 48-49

5 Saleto, *op cit.*, I p 79

6 Elliot, *op cit.*, II, p 87

7 Altekar, *op cit.*, p 358

equal to Kalikot (Calicut)'. All the following capitals of the various dynasties ruling in Karnātaka must have formed rich trading centres i. e. Bādāmī, Banavasi, Halebid, Devagiri, Kalyani, Vengī, and Hampe. Further the following formed the other centres' Aihole, Arasikere or southern Gopakapattana, Lokkigundi, Somanāthapūr Sugandhavarti, and the 'good sized cities' enumerated by Barbosa Mergen (Mirjan), Honor (Honnavuru), Baticala (Bhatkal), Bracelorel (Basrūr), Mangalor (Mangalore), Cumbola (Kumbla).¹

Thus "cotton yarn and cloth, both rough and fine, muslin, hides, mats, indigo, incense, perfumes, betel nuts, cocoanuts, sandal and teak-wood, sesam oil and ivory" were the main products of the country. Whereas the village centres were flooded with rich gardens and orchards, the towns on the other hand were busy with the buzz of the merchants from the east and the west. To quote an instance, the capital (Gopakapattana) was the resort of traders hailing from, distant countries such as Pandiat, Kerala, Canda, Garda, Bangala, Gnger, Latta, Pusta, Srytan, Chendrapur, Sourāsva, Ladda, Konkan, Veimule, Sangamesvar, Cippalons, Shivapur, Pindianna, Vallapatam, Siuhalle, Callah and Zangavar ".²

beans and other kind of crops which are not grown in our parts, also an infinity of cotton".¹

Roads and Transport Though the author of the *Periplus*² and Tavernier³ complain about the non existence of good roads through the whole of the Deccan, still, we might observe that the main trunk roads in Karnātaka itself were smooth and in strict repairs. An inscription⁴ speaks of a trunk-road running from Tardal in the Sangli State to Hāngal in the Dharwar District. The main means of transport were bullock carts, (as 'Al Idrisi would have it 'chariots drawn by oxen'), or as Barbosa⁵ would state (in the Vijayanagara times), "And they carry their goods by means of buffaloes, oxen, asses and ponies...and do their field work with these". There were other conveyances e.g. palanquins, elephants, camels, bulls, horses and carriages.⁶

Food and Drink Without going into the details of the problem we might mention a few names of the sweet meats that the people used to enjoy *holige, laddu or unde, seekarane* etc. People also seem to have given themselves to exorbitant habits of meat eating, drinking, etc., as the item of imports may prove it.

IV Coins, Weights and Measures

Coin As Dr. Altekar observes, 'Dramma, Suvarna, Gaddyāoaka, Kalañju and Kāsu are the principle coins mentioned to the period of the Rastrakūtas'. In these periods the following names of coins also are available i.e. Visa, Arevisa,⁷ Haga, Pana,⁸ Honnu and Kagini,⁹ Bele, Dharana,¹⁰ and Māyadi and Akkam. There were

1 B A Saletoe *op cit*, I p 43

2 Schaff, *op cit* p 43

3 Tavernier, *op cit*, I chap II

4 I A XIV p 24

5 Barbosa, Stanley, p 85

6 cf also Sewell *A Forgotten Empire*, p 255

7 Altekar, *op cit*, p 364

8 E C VII Sk 118

9 *Ibd*

10 J B B R A S XI, p 259

11 *Vijayanagara Commemoration Volume* p 105.

gold, silver and copper coins during the period under survey. The coin of Gadyānaka was equal to two Kalañjus and this weighed about 90 grains. It was a gold coin equal to the modern eight anna piece. Seven Kalañjus were equal to the modern eight anna piece. Seven Kalañjus were equal to 20 Kāsus. A Kasu thus weighed about 15 grains of gold.¹ Mr Panchamukhi has described in detail the weight of the golden Gadyanaka during the different historical periods.² Dr Altekar gives a table³ as further elucidation of the subject regarding the values of various coins.

Name	Metal	Approximate weight	Approximate present value
1 Dṛamma	silver	65 grains or $\frac{1}{3}$ tola	about 6 as
2 Dramma	gold	" 48 grains or $\frac{1}{4}$ tola	" Rs 7
3 Kalañju	"	96 grains or $\frac{1}{2}$ tola	" Rs 5
4 Gadyanaka	"	15 grains	" Rs 10
5 Kasu	"	2½ grains	" Rs 1 10 As.
6 Manjadi	"	1½ grains	" 4 as
7 Akkam	"	1½ grains	" 2 as

The value of other coins may be illustrated thus Honou=two rupees, visa = $\frac{1}{2}$ of an anna, Kagini (Kakin) = 40 cowries of a pana, Bele= $\frac{1}{2}$ of an anna, and Arevisa= $\frac{1}{2}$ of a Visa.

Prices of Metals It is rather difficult to ascertain the relative ratio of metals separately, during the different periods of Karnataka history. However, we may agree with Dr Altekar when he says, "Since the time of the Naśik Cave inscription⁴ No 12 (2nd Cen A. D.) down to the time of Tavernier⁵ (17th Cen) the relative prices of these two metals were fairly constant e.g. 1 15. The ratio before the recent rise in the price of gold was about 1 30,⁶ copper was five times costlier than now in the 17th century.⁷

Measures (1) Grains The following grain measures are mentioned in the inscriptions⁸ Mana, Balla, Sollige, Hadaru, Knaga (Jahki) and Dharmā, Khanduga and Padī (a small measure). Dr Altekar⁹ gives the following table of measures

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- 1 Altekar, op cit p 366
 - 2 Vijayanagara Commemoration Volume pp 105 ff
 - 3 Altekar, op cit p 367
 - 4 J B B R A S X, pp 258-9
 - 5 Carmichael Lectures 1921, p 191
 - 6 Tavernier, op cit, 13.
 - 7 Altekar op cit p 367
 - 8 Moreland, India at the Death of Akbar, p 147
 - 9 J B B R A S (O S) X, p 233 S I Epigraphy, 1914, p 16
 - No 133, Mysore Archaeological Report, 1928, pp 35 etc, Ibid, 1927, p 133
 - 10 Altekar, op cit, p 377

<i>Old Names</i>	<i>Old Names</i>	<i>Equivalents in lbs or solas</i>	<i>Probable equivalents in our time</i>
5 Sevudu	1 Arakku	3½ tolas	These measures
2 Arakku	1 Urakku	7½ tolas	were either of the
2 Urakku	1 Uri	15 tolas	same capacity or
2 Uri	1 Nati or Padai	¼ lb	perhaps 16 per
8 Nān	1 Kuruni or Marakkal	6 lbs.	cent bigger in each
2 Kuruoi	1 Padakku	12 lbs.	case in the dis-
2 Padakku	1 Tūni	24 lbs	trict of Tanjore
3 Tūni	1 Kalam	72 lbs	" "

Land Measures: The following land measures were current : Nivartana¹ (equal to 200 sq cubits), Kamma or Kamba,² and Mattar (equal to 100 Kammas)

Measuring Poles The following were important Kaccave,³ Agradimba, Maru,⁴ Bherunda⁵ and Kurdi,⁶ and in the Vijayanagara times, Rājavibhandap Kōl and Gandara Gandap Kol

V Some other Aspects

Irrigation and Land (The whole country was welded with tanks and canals (especially in the Vijayaagagara Empire) The Rayatwāri and the Mīrāsi tenures were in-vogue — The farming system seems to have fully come into existence in the Vijayanagara times. Moreover, the zamiodar class to whom were assigned the royal revenues⁷ also existed. Further as Dr. Altekar observes, 'the mention of the Gramapati along with Grāmakūta in some of the records shows that the former was a village holder'.⁸ However, lands were leased out on the proportion of two to one⁹ (probably the one-third share was to remain with the agriculturist). Even whole lands and estates were sometimes leased out on a farming system.¹⁰ Consent of the village Assembly was necessary for the sale of any particular piece of land. But the system was fast losing its vogue. Further, "if a village or land was owed by

1 J. B. B. R. A. S. (O.S.) X 199 2 I.A. XIX p. 274

3 E.C. VII, Sk. 14, Rice, *Mysore Inscriptions*, pp. 147 & 122

4 I.A. IV p. 279 5 E.C. VII, Sk. 100 & 120

6 E.I. XII, p. 32

7. Altekar, op. cit., p. 361

8 S. I. I. III, No. 10

9 E.I. XII, p. 76

several co sharers, no new owner could be introduced except with the consent of the whole body¹. All the artisans of the village carpenters barbers etc., were assigned a certain grain share from each farmer for their maintenance and return of labour². The government revenue was collected both in kind and cash.

Cost of Living We need not go into details in regard to the prices of the various articles including grains and other necessities of life. However the cost of living then seems to have been much lower than what it is now. Dr Pran Nath³ mainly depending upon the Sanskrit inscription of Candragupta (5th Cen A.D.) and the Ukkal inscription⁴ (10th Cen A.D.) arrived at the conclusion that the cost of living in the 10th Cen A.D. was 725 per cent higher than what it was in the Gupta period. But Dr Altekar⁵ has rightly refuted the point by showing the discrepancy in the mode of argument of Dr Pran Nath viz. in identifying the Dinara of the Gupta inscription with Kalanjali of the other. Further he has proved beyond doubt that the capital outlay for an ordinary meal in the 10th Cent A.D. was only eight Dioaras or twenty Kalanjus⁶. It should also be noted in this connection that the rates of wages during the historical times seem to have been absolutely decent.

VI Guilds

The most marvellous fabric of the socio-economic organization in Karnataka can be said to be its net-work of guilds. If Karnataka can claim a high antiquity a definite political history from the time of the Satyaputras or Satakarnis and also a continuous growth in all the departments of culture then we shall have to say that it must have maintained this organization since very early times. The guilds used to regulate trade and industry, train apprentices, and do the banking business not only for the members but also for the public⁷. The guilds were of two kinds namely (1) Craft and (2) Merchant guilds. The craft guilds were formed of various professions. The

1. *E I XI* p 192

2. Altekar *op cit* p 353

3. Pran Nath *A Study in Ancient Indian Economics* p 102

4. *S I I III* No 1

5. Altekar *op cit* p 387 ff

6. *Ibid* p 390

7. *Ibid* p 367

merchaot-guilds were formed mainly of the Virahanajigas¹ and also of the community of merchants from various provincial centres (Nānādeśis). In fact it is stated in an inscription that, the merchantile community of Hēñjeru in the Anantpur District was made up of meo drawo from all the provinces of Dravidian India, speaking Tamil, Telugu, Kananda and Malayāla.² Similarly the ooe at Venugrāme consisted of merchants from Gujarat and Kerala.³ The guilds of Aihole,⁴ Mīraj and other centres belonged to the Virabanañja community.

(1) Craft Guilds These were located in various places i.e. Laksmeśvar, Mulguod, Belgāme, Kolhāpūr and other places. Geoerally every professioo had had its own guild. In fact there were guilds of betel leaf sellers, areca nuts, oil mongers, palanquin bearers, cultivators, stool cutters, braziers, carpenters, blacksmiths, goldsmiths, weavers, potters, fruit-sellers, clothiers, milk men, toddy-drawers, basket-makers, mat-workers, flower sellers, washermeo⁵, cotton-dealers, jewellers, and perfumers⁶.

(2) Merchant Guilds: The famous centres of these guilds were Dharmavollālu (Damhal, Dharwar District), Ayyavole (modern Aihole), and in the Vijayanagara times, Vijayaoagara, Hastināvati, Dorasamudra, Udayagiri, Candragiri, Annigere, Hanugal, Mangalūru, Halasige and about twenty-five more⁷. The commuonity of the Virahalañjas play a prominent part in these. The functions carried on by these guilds are very well explaioed in an inscription dated A.D. 1150⁸: "(The Banajigas) after visiting the Cera, Cola, Pāndya, Malaya, Magadha, Kausala, Saurāstra, Dhanurāstra, Kurūmhha, Kāmboja, Gaula, Lāta, Barbhara, Parasa, Nepāla, Ekapāda, Lambakarna, Strīrāja, Ghotāmukha and many other ceotres; with superior elephants, well-hred horses, large sapphires, moon-stones, pearls, rubies, diamonds (Karkketane), and various such articles, cardamoms, cloves, sandal, camphor, musk, saffron, malegajn and other perfumes and drugs, by selliog which

1 One of the Lingāyat communities. The word is pronounced as Virabanañja or Virabanaña, meaning a strict Banajiga, Balañja, Banañja or Banañjiga.

2 S. I. Epigraphy, 1916-17, No c 16 3. E.I. XIII, p 26.

4. I. A. V, p 345. 5. Morae, op.cit. p 285.

6 E. I. V, p 23. 7. E. C. VII, Sk 118.

8 Ibid., Sk 11. 9 E. C. V, p 23

10 Saletore, op.cit., II, p 104. 11. Ibid. II, p 99.

wholesale or hawking about on their shoulders, preventing the loss by customs duties, they fill up the emperor's treasury of gold, his treasury of jewels, and his armoury of weapons."

The extent of area over which these guilds exercised their jurisdiction was in many cases very wide. In fact the guilds at Muṇḍgund had a jurisdiction over 360 towns¹. An inscription (1083 A. D.) at Belgāme² refers to a guild which had its offices in 18 towns. Further the famous guild of Aihole consisted of 505 Swāmis, the Nānādeśis, the Seṭhis etc.

The constitution of these various guilds varied according to their profession and extent of work.

The guilds at Laksmeśvar had only one head, whereas the guild at Muṇḍgund had four. Further the guilds at Belgāme and Miraj had an executive of nine and fifteen respectively.

The head of the larger guilds was usually the Paṭṭanaseṭti or Swāmi, who was also the town-mayor. He was many a time a Vadda-vyavahārī⁴ (Senior merchant). Sometimes this office was conferred upon him by a Government servant.⁵ He was a personality of great importance and influence in the Government. The guild of Makhara-parivari and Mumuri Danda offered the post to Muddayya Dandanāyaka.⁶ Besides the paṭṭanaseṭti, we hear of another dignitary called the Mahā-Prabhu, especially in the Vijayanagara times.⁷

(The guilds used to hold general meetings and decide matters concerning their affairs.⁸ They celebrated festivals, constructed temples, made endowments⁹ and patronized scholarship.¹⁰ They also arranged fairs.¹¹)

(The guilds framed their own laws. In the case of craft-guilds the members had to discharge their functions in conjunction with the headman.¹² Those who did not obey the regulations were severely

1. J. B. B. R. A. S. (O. S.) X, p. 190.

2. E. C. VII sk. 118. 3. S. I. Epigraphy, 1919, No. 216, pp. 18 ff.

4. E. I. XIII, p. 26.

5. E. C. X, pp. 83, 154.

6. E. C. V, Bl. 75, p. 63.

7. E. C. I, Kl. 73, pp. 19-20.

8. I. A. X, p. 183. 9. E. I. V, p. 21. 10. E. C. VII, Sk. 118.

11. E. C. X, pp. 72, p. 152. 12. J. B. B. R. A. S. (O. S.) X, p. 283.

dealt with. The guild at Aihole had the privilege of binding the enemy's hand as a hedge or a pole and parade about.¹ The Vira Pancalas of Terakanambi had framed a regulation Who so ever destroys this charter is put out of the Pancalas out of his trade, out of the assembly and the Nad.² Moreover the guilds used to issue edicts Belgame had issued 500 edicts. The guild of Dambal had its own chawries and umhrellas. The guilds at Belgame Kolhapur and Aihole had their own banners (Dhvajas). The flag of the Belgame and Kolhapur guilds had the device of a flute and the flag of the guild at Aihole was designated as *nirudda gudda*. Moreover the members of the Dambal guild were also the 'Masters of Aihole'. Besides this, the guilds had their own militia (e.g. Aihole Damhal and Miraj), which fact is corroborated even by the accounts of Tavernier.³

The guilds also used to do banking business and look after the management of the various endowments made for charitable purposes. We need not, however, go into the details of the question of the rates of interest these guild-banks allowed during the different periods of Karnataka history.

1 E.C. VII Sk p 106
3 Tavernier, op. cit. 334

2 E.C. VI Gn 34 p 12

CHAPTER V

SOCIETY AND EDUCATION

Caste system — Family — Position of Women — Some other aspects of Social Structure — Education.

We have already traced the probable social history of the Kannada people in the pre-historic times. During that period the Dolichocephalic race seems to have been the main promoter of their cultural ideas. But later on it seems to have mixed itself with the Negroids of Africa and the Brachycephalic race of the Aryans. With the inter-mixture of races must have also taken place a peculiar growth of culture also. We have an exact knowledge about the social condition of the Kannadigas in the Mohenjo Daro period. And the linguistic peculiarities of the Vedic literature do point to a homogeneous culture of these people (cf. *infra* under Language). The Māhabhārata should really be the next document, which really reveals the picture of the non-Aryans in the post-R̥gvedic period. The Vratyas seem to have been in predominance then. It is only since the Aśokan period that we begin to get a definite account of the social position of the people. The recently discovered pottery, oil-lamps, ear-ring pendants, pearls, burnt paddy and rice at Brahmapuri, near Kolhapur, should really add to our knowledge in this connection.

writers of the Smritis tried to bring in all the communities (by styling them as mixed castes) in the fold of the Cātñrvaryas, yet all their efforts dwindled on account of the existence of the three religious systems by the side of Hinduism, namely, those of Buddhism, Jainism, and Viraśaivism respectively.

Brāhmaṇas : The Brāhmaṇas in Karnātaka assumed an important position in the fabric of society. The Kadambas were Brāhmaṇas. Later the Rājagurus of the Rāyas of Vijayanagara also included two of the eminent Brāhmaṇ personages of the day, namely, Vidyāranya and Vyāsarāya. Besides, Brāhmaṇas must have been appointed as ministers in the State. Alberuni states that Brāhmaṇas were styled as Iṣṭins¹; and that they were discharging their duties in the Agrahāras and other seats of learning. As Śaṅkarācārya² and Alberuni observe, the Brāhmaṇas pursued professions and duties which were not intended for them originally. Even Brāhmaṇ physicians were honoured equally.³ The main privileges of the Brāhmaṇas were the exemption from taxation, mainly in the case of Brāhmaṇadeya lands, and exemption from capital punishment, a fact which is corroborated by the accounts of Alberuni⁴ and Bouchet.⁵ Brāhmaṇas were allowed to migrate from one province to another.

Kṣatriyas : Ibn Khurdaba and Al Idrisi state that 'the remaining classes pay homage to the Sabkataria'⁶. It was from this class that the rulers were selected. Tavernier makes a distinction between the Rajputs and other Kṣatriyas.⁷ The Kṣatriyas used to perform sacrifices, studied and cited the Vedas and followed the religion preached in the Purāṇas (and not Vedas).⁸ The ordinary Kṣatriyas followed other professions also. They were exempted from death-punishment.

Yuan Chwang states that in his time there were kings of whom three were Kṣitriyas, three Brāhmaṇas, two Vaiśyas and two Śūdras.⁹

1. Sachau, *Alberuni's India*, I, p. 102.

2. *Com. Brahmasūtras*, I, 3, 33. 3. I. A. VIII, p. 277.

4. Sachau, *op. cit.*, I, p. 162. 5. *J. R. A. S.* 1881, p. 227.

6. Elliot, *op. cit.*, pp. 16, 76.

7. Tavernier, *Travels in India*, pp. 387-88.

8. Sachau, *op. cit.*, II, p. 136, and Altekar, *op. cit.*, p. 332.

9. Altekar, *op. cit.*, p. 331.

Vaisyas The Vaisyas were fast losing their prominence as Vaisyas. They were being already classed along with the Sudras. The Vaishyas also maintained their own militia¹

The Sudras were divided into Satsudras and Asatsudras. The Satsudras were entitled to the privileges of Sriddha, Samskara and Pakayajnas²

As we have observed above, the Jains, Buddhists and Virashaivas formed a class by themselves, even as apart from the Caturvarnya.

II Family

The joint family system prevailed in Karnataka. We, however, find instances of separation between brothers,³ and between father, sons and brothers respectively.⁴ The wife was the chief mistress of the house. She was to be faithful to her husband. She enjoyed a very high position in society (cf. *infra*). An instance is given in a Ratta inscription as to how women ministered poisonous herbs with a view to bringing their husbands under control.⁵

Succession We need not enter into the details of the laws of succession detailed in the Smritis. An inscription of 1178 A.D. from the Bijapur District throws some light on the problem. It agrees also with the ordainment of Yajnavalkya (II, 135-6) "If anyone in the village should die at Magadali without sons, his wife, female children (daughter's son?) and any kinsmen and relatives of the same gotra, who might survive, should take possession of his property i.e. bipeds, quadrupeds, colors, grains, house and field. If none such should survive, the authorities of the village should take the property as Dharmadeya lands."⁶ The widow was also entitled to the office of a Gavunda.⁷

Polygamy The system of polygamy was in vogue in those days. The Hoysala King Narasimhadeva is said to have

1 *Ibid* p 333

2 *Ibid*

3 I A VII, p 303

4 *Ibid* XIV, p 69

5 J B B R A S X p 279

6 E I V, p 28 cf. Yajnavalkya, II 135 6

7 E C VII Sk 219

married 384 wives¹ Kṛṣṇadevarāya had married twelve². However, generally the kings, the nobles and the aristocracy used to practise this system.

Surnames The system of using surnames was also coming into vogue in the time of the Yadavas of Devagiri. As Dr. Altekar observes, 'many of the surnames given in the records survive to the Deccan even to the present day e.g. Pathak, Dvivedi, Upādhyāya, Dikṣit, Pandita, Pattavardhan, Ghalisāī, Vedārthada, Prasāna sarasvatī, Praudha sarasvatī, etc.'³

Institution of Marriage: Anuloma marriages were current in the Kannada country. Ibn Khurdabāh endorses the same opinion.⁴ Alberuni states that 'the Brahmins did not avail themselves of this opportunity'. Bernier⁵ (seventeenth century) contradicts the statement of the Dutch Clergyman Abraham Roger, who said that the Anuloma marriage prevailed in the seventeenth century A.D.⁶ The system of child marriage was in vogue to those days,⁷ though the marriage of Samyogitā and Prithviraya is to be counted as an exception. The system of marriage with the maternal uncle's daughter was also in vogue. Jagattinga and the Rāstrakūta monarch Iodra followed it. Further the marriage of Vikramāditya with Caodaladevi may throw light on the Swayamvara form of marriage to those days. One of the inscriptions of the Vijayanagara times reminds us of the system of offering a signet ring at the time of the marriage settlement.⁸ It is however interesting to note that regular efforts were being made to stop the system of dowry.

Widow: We have already discussed above that widows and daughters were entitled to their right of succession. Further, whereas the Smritis of Parāśara, Nārada, Śatātapa have permitted marriages of virgin widows, the Āngusatas and Āśvalāyana have expressed

1 E C V, Pt I Bc. 193, p 106

2 Sewell, *A Forgotten Empire*, p 247

3. I A VII, p. 305 Ibid XIV, p 69 Altekar, *op cit*, p 349

4 Elliot, *op cit*, I, p 16

5 Sachau, *op cit*, II, pp 155 6

6 Tavernier, *op cit*, p 325

7 J R A S 1881, p 221

8 Sachau, *op cit*, II, p 154

9 Saletore, *Social and Political Life in Vijayanagara*, II, p 184

prohibition of the same. The instance of the marriage of the Gupta Emperor Candragupta II with his elder brother's widow should be treated as an exception. The system of toosonog widows seems to have come into vogue only after the Rāstrakūtas. The *Vedavyāsa Smṛti* alone refers to it (cf. also Peboha *Praśasti* of Mahendrapāla in this connection).¹ Tavernier refers to the custom as being prevalent in his days.²

III Position of Women

The position of women in Karnātaka as compared to other provinces in India or even to that of any country in the world was unique indeed. In this land women enjoyed the privilege of acting as the best administrators. Further, being possessed of the most accomplished manners, they equally shone in the field of literature and assumed an eminent position in the galaxy of mystic saints in Karnātaka.

As Administrators: It is a unique instance in history that the majority of the queens of the various Karnātaka dynasties have acted either as Viceroys, Governors or heads of religious institutions. The queens of Vikramaditya acted as Provincial Viceroys, and Akkadevi, the sister of Jayasimha actually governed and fought for the country, on account of which she was styled as 'Raoa Bhairavi'. Later, Rudrāmbā (from 1260 A.D.) under the name of Mahamudulēśvara Rudradeva Mahārāya, and the Hoysala Queen Bammaladevi happened to rule over a province and a district respectively. There were others like Umādevi, Queen of Ballāla II, who regulated temple administration and used to take part in expeditions of war. The instance of Jakkyabba acting as the Nalagāvundi over Nagarabhanda³ may prove the capacity of even ordinary women in matters of administration.

As Fighters and Wrestlers: As we have already observed above, the two queens Akkadevi and Umādevi used to take an active part in the expeditions of war. Besides, the queens and courtesans of the king used to follow the kings in these expeditions. The instance of Amoghavarsha's mother giving birth to him while

1 E I I, p 246

2 Altekar, op. cit., p 345

3 cf. *Supra* Succession

on an expedition is enough to illustrate the point. The various *māstigals* spread throughout the country should really prove the martial and patriotic feeling imbibed in them. Women also knew wrestling.¹

Education: Added to this, women in ancient Karnātaka were highly educated in different branches of study e.g. literature, music, dancing etc. The names of Gaṅgādevī, the authoress of Virakampānārāyacaritam, the famous Tīrumalāmbā, Rāmabhadrāmhā, the authoress of Ragbunāthābhuyudayam and others in the field of literature; or of others like Mahādeviyakkā, Giriyammā and others in the field of philosophy—all these shall always be adored in Karnātaka by futurity. An inscription of the time of Rājakesarivarman states that there were five hundred women pupils in the Jain Moostery at Vidal alias Mādevi Arandimangala.² The description given about their general culture in the *Raghunāthābhuyudayam* is however interesting. While describing the splendor of the court it is said: 'They (the women) are said to have been proficient in composing four kinds of poetry—Citrabandha, Garbha and Āśu, and in explaining the works written in various languages. They were skilful in the art of Śatalekhini and filling up literary verse-puzzles (Padya-Purānam); they were able to compose verses at the rate of one hundred to an hour (Ghaṭikūśata), to compose poetry in eight bhāṣas (Sanskrit, Telugu and the six Prākṛts). They knew how to interpret and explain the poems and dramas composed by the famous poets, and to explain the secrets of music of two sorts (Karnāta and Deśa). They were able to sing very sweetly and to play on the Vinā and other musical instruments like the Rāvanahasta. They also knew the art of dancing in its various phases'.³

Harem: Foreign travellers have given a very graphic and fine description of the institution of the harem prevailing in Karnātaka especially in the time of the Vijayanagara empire. Nicholo di Conti states that the ruling king had 12,000 wives.⁴ Apart from the exaggeration contained in the above statement, we may remark

1. B. A. Saletore, *op. cit.*, II, p. 164-5.

2. S. I. I. III, p. 225.

3. *Raghunāthābhuyudayam*, Sargas XI-XII; Saletore, *op. cit.*, II, p. 164.

4. Major, *India*, p. 6

orchards, or that of the town with the Pattana Seṭṭi at its head, we shall try to describe the condition of the people in those days in the words of the famous Chinese traveller Yuan Chwang who visited the country of Pūlo-kī she. He says, 'The inhabitants were proud, spirited, war like, grateful for favours and revengeful for wars, self-sacrificing towards supplicants in distress, and sanguinary to death with any who treated them insultingly. Their martial heroes who led the van of the army in battle went into battle intoxicated and their war-elephants were also made drunk before the engagement. The people were fond of learning, and they combined orthodoxy and heterodoxy.'¹ This must have been the condition of the people also in later centuries with some reformations.

Their Corporate Life. [The corporate activity of the people was made visible through their joint efforts towards the rebuilding of the empire. Their various joint donations to the temples, assembly, guilds and other items of public welfare are clear evidence on the point. The rulers of the land also gave them a helping hand. The spirit of religious tolerance imbibed by the rulers of the land can be seen from two examples alone. When a conflict ensued between the Jains and the Śrivaśnavas, King Bukka gave a mighty judgment in 1368 A.D., and decided the case in favour of the Jains and asked the other party to treat that religion with respect.² Then there were centres wherein all the Buddhist, Jain and Hindu gods were kept and worshipped together (e.g. Hari, Hara and Brahmā at Bādāmi,³ the five Mathas at Belgāme of Hari, Hara, Kamalāsana, Vitarāga and Buddba).⁴ Further inter-caste dinners were in vogue in the earlier centuries.⁵ Again for the sake of their country or even to militate against the cattle-raiders, thousands of men lost their lives in battle. Eventually hero stones were erected in memory of the same, and their wives and children were endowed with gifts for their maintenance. The spirit of Hinduism was in tact and the

1 K A Nilakanta Sastri, *Foreign Notices of South India*, pp 105 6

2 Rice, *Mysore and Coorg from the Inscriptions*, I, p 207

3 *South Indian Epigraphy*, 1927 28, No E 237

4 *Ibid*

5 cf for discussion, Altekar, op cit. p 339

existence of a growing bated towards Islam can be perceived from the sentiments expressed in the *Virakampanarayacaritam*.

Sati and other forms of Self immolation The thousands of *masti-gals* or *Mahāsatikals* spread throughout the country prove the heroic spirit of women in those days¹. Marco Polo,² Ibn Batuta,³ Bernier,⁴ and Tavernier⁵ opine that the system of *sati* was in vogue mostly in the royal families. The instances of Laccala Devi and of the wife of the Kadamba king Ravivarma may be mentioned in this connection. There were other systems of self immolation also e.g. (1) Sallekhana the Ganga king Marasimha II, and Jakkiyabb,⁶ the Nalagavunda, laid down their lives by fasting. It was a Jain custom (2) Jalasamadhi King Abavamalladeva drowned himself into the mighty laps of the Tungabhadra (3) Finally, people used to take vows and burn or bury themselves along with other persons, or even liked to be beheaded on the happening of certain events⁷.

Dress and Ornaments Even from the point of view of a comparison between the past and the present, the problem of the dress and ornaments of any people is interesting. In Karnātaka we find a kind of gradual reformation taking place since the fifth century A.D. only to culminate in the time of the Rāyas of Vijayanagar. As sources of information we have the accounts of Marco Polo, Ibn Batuta, Barbosa, Paes etc., as well as the paintings and other works of art, and the literature of the people of the land itself. Here is a brief account of the same.

1 They are generally sculptured with a pointed pillar or post, from which projects a woman's arm bent upwards at the elbow. The hand is raised with fingers erect and a lime fruit is placed between the thumb and fore finger. Some of the stones are accompanied with elaborate inscriptions. Rice, *op. cit.*, p. 185.

2 Cordier, *Yule's Travels of Marco Polo*, II, p. 342.

3 Cibb, *Ibn Batuta*, p. 191.

4 Bernier, *Travels in the Mogul Empire*, p. 30.

5 Tavernier, *Travels in India*, p. 414.

6 E.C. VII, Sk p. 219.

7. E.C. VII, Sk p. 219.

Early Centuries : Men used to wear two unrestricted clothes, the dhoti and the upper garment. The stitched shirt was not known till the thirteenth or fourteenth century A.D. Ibn Batuta observes that even the Zamorin used to wear a loose garment.¹ People used to wear turbans. They used to grow beards.² Umbrellas made of bamboo or of reeds with paper inside, were used.³

The Ajantā Paintings show that women used to wear stitched petticoats (*kuppasa*) and *sāris*.

Later Centuries : In the Vijayanagara period stitched shirts had already come into vogue. Besides, according to Abdur Razzaq,⁴ 'the king wore clothes in a robe of zaitun satin, and he had around his neck a collar composed of pure pearls of regal excellence.' According to Varthema,⁵ 'the king used to wear a cap of gold brocade two spans long (or the Turki Toppige). Govinda Vaidya enumerates the different kinds of dress and ornaments worn by the people of various orders and capacities.⁶

Ornaments : Govinda Vaidya describes that men used to have rings, *tāli*, *caukuli*, *honnasara* (necklace), *jupe* of pearls, *kaḍuga*, *kankana* (wristlets), *muri* in the wrist, *maradiya sarapati*, jewel-ring, *honna gaṭe sara* etc. Women used to wear the following : *vīramudrā*-Signet-ring, *honna-kālungura-pilli*, *mentike*, *kira-pilli*, *carana*, *penṣeya*, *pāyavati*, *honnigantesara*, *raṣanā*, *katisūtra*, *kāncidāma*, *muktāli*, nose-jewel (botṇi), *haraloli*, *trisara*, *cintāk*, nose-ring (*mūgutli*), *kaḍaga*, *kankana*, *causara*, *nūpura*, *koppu*, *veṇṭeya caukali* and *hombalī*.⁷ Besides, he has given a detailed description of the ornaments of elephants, horses etc.

Superstitious Beliefs : The people were equally superstitious then as they are to day. They used to worship the *nāga* (cobra), the ghost-gods, *mariyappā*, and other deities such as *mari*, *chaudi durgī* etc. Further they had full belief in astronomy and astrology.

1. Clbb, *Ibn Batuta*, II, p. 338

2. Moulvi Maheshwar Prasad, *Sulaiman Saudagar*, Hindi Ed., p. 81.

3. cf. Altekar, *op. cit.*, p. 349.

4. Elliot, *op. cit.* IV, p. 113; Sewell, *op. cit.*, p. 92.

5. *Ibid.* pp. 251-2.

6. cf. Bettigeri, *Karnātaka Janajivana*, pp. 157-59. 65. *Ibid.*

Festivals, Games and Amusements: Among the various Indian festivals mentioned in inscriptions and early literature the following were observed with pomp and brilliance: *Dīpāvali*, *Castrapavitra*, *Vārsika Dipotsava*, *Rathotsava* or car-festival, the worship of the lotus, swing festival, the *Mahā-navamī*, and *Dhvajasevā*. There were other important items : e. fairs, sidi or hookswinging etc.¹

The following games and amusements were in vogue horse riding, gaming, hunting, cock and ram fights (among royal recreations), animal fights² (e.g. between a boar and a favourite hound of Butūga II), combats between gladiators and elephants, tigers and bears (in the time of Tirumalarāya)³, *kolātam* (stick play) and others.

As a matter of recreation the king's court used to have the seven requisites, namely, learned men, herald, songster, poet, jester, historian and the reader of the Purāṇas.⁴ Provision was also made for the Rasigabha of deities meaning theatricals.⁵

Titles and decorations: The following titles and decorations were bestowed as a mark of royal favour or as an indication of some other distinction. Patta or golden band to be worn on the forehead, Ganda pendara, or golden anklet apparently worn on the leg etc.

Slavery Dr B. A. Saletore has given an interesting account of the '*desa vagrā*' and the sale of human beings in Karnataka. Nicolo di Conti and Ellis and the inscriptions of medieval Karnataka have corroborated the above statement.⁶ We need not go into the details of the problem.

V Education

As the learned scholar F. E. Keay would beautifully express it "Few countries, and certainly no Western ones, have had systems of education which have had such a long and continuous history with so few modifications as some of the educational

1 Cf also B. A. Saletore *op. cit.* II pp 370 ff

2 *E I* VI, p 56

3 Taylor, *O H MSS* II, pp 153-9

4 *J B D R A S X*, p 253 5 *E I V*, p 23

6 Saletore, *op. cit.*, II, pp 113 ff

systems of India ... They produced many great men and earnest seekers after truth, and their output on the intellectual side is by no means incon siderable. They developed many nobler educational ideals which are a valuable contribution to educational thought and practice.¹

Though Southern India cannot boast of big University centres like those at Nalanda, Valabhi or Taxila, yet she could be proud enough of having a vast network of a number of *agraharas*, *brahmapuris*, *mathas*, *ghatikas* and temples which produced hundreds of luminaries of both sexes in the field of literature, art and religion, a fact which is worth imitating by any nation or province in the world. We shall, however, review the same.

The Various Institutions The supremacy of the Brāhmīns is to be perceived in institutions like the *agrahara*, *brahmapuri* and *ghatikas*, whereas the *mathas* and the temples belonged to the people of the respective religious systems.

Agraharas Though they do not possess the same grandeur and gravity of their contemporary institutions in Northern India, yet the *agraharas* served the purpose of small University centres, generally located in whole villages and managed by the community of Brāhmīns. From the period of the Kadambas down to that of the Rayas of Vijayanagara we find that the following *Agraharas* came into being, namely, those at Belgāmī, Kuppattur, Talguodi, Perur, Nargund, Begur, Sayyadi, Aihole, Nurgund, Degame, Arasikere, Neralige, Sarvajñapura etc.) It is also interesting to note that the famous college at Salotgi an *Agrahara* village, was built by Narayana, a minister of the Rastrakūta king Kṛṣṇa.²

Brahmapuri [It was a settlement of the Brāhmīns wherein education was imparted to all. They were located in a part of the city or town.]

Ghatikā—The word *Ghatika* has been variously interpreted, either as a public assembly for Brāhmīns, a religious centre or an

1 Keay *Indian Education in Ancient and Later Times* p 181

2 E I IV, p 180

educational colony King Mayūrasarmā is described to have paid a visit to all the Ghatikās at Kauci.¹

Mathas Like the Buddhist Vihāras the Monasteries of the Jains and the Lingayats also formed the other centres of learning in Karnātaka. As Prof. Moraes has aptly said, 'the Matha was a typical Indian monastery with monks, ascetics and students living within its precincts. These monasteries were invariably attached to some local temple or had some temples attached to them.'² The sect of the Kalamukhas among the Śaivas probably hailed from Gujarat³ and was responsible for fostering the same. Some of the famous monasteries of the Kalamukhas were located at Belgāmī, Kuppattur, Bandhavapura, Sindagere, Yewur, Sudi, Kurgod etc. The Jain monasteries, however, had spread everywhere in Karnātaka.

(*Temple* The temples formed another fabric wherein mostly arrangements were made for primary education. The Salotgi temple college is famous in history. It is also worth noting that the priest, manager, drummers, the singer, dancing girls (devadasi) and others formed the main staff.)

Scope of Education Though it is possible that the heads of these institutions must have given prominence to the main systems of religion to which they belonged, still, it is interesting to note that they imparted education in all the branches of study. As Prof. Mookerji says,⁴ "the (three) inscriptions are very valuable as showing the circle of knowledge then available and cultivated. There are mentioned the four Vedas with their *angas* and *upangas* *mūmāmsā*, *lakayata*, *buddha*, *sāmkhya*, *vaisesika* and other *sastras* and *agamas*, the eighteen *Purānas*, *smṛtis*, *kāvya*s and *nāṭakas*. The agrahara at Belgāmī, besides these educational institutions, possessed three medical dispensaries. Accordingly the evidence of Sb 227 in 1158 A.D., Sk 102 shows that in 1162 A.D. the Kodiyamatha was known as a place for the treatment of destitute sick persons. It is also worth noting that specific provision was made for teaching Nagara, Kannada, Tigula

1 E C VII Sk 176

2 Moraes the *Kadambakula* p 295

3 Cf E I XII, p 337

4 E I XV, p 93

5 Mookerji *Local Self Government in Ancient India* pp 287 ff

(Tāmil) and Ārya (Marhāti) in the college founded and endowed in 1290 by the Hoysala minister Perumāla at Mailangi.¹

Management and Functions: Though the other educational institutions were managed mostly by the heads, still the agrahāras were managed by the assembly of the *mahājanas*, whose numbers, however, varied from two to four hundred.² The sheriff used to preside. There are instances where members of the imperial family used to manage the affairs. The Punnavādā agrahāra was under the control of Ketaladevi, wife of Somesvara I. Agrahāras like Belgāmi were absolutely free from any government supremacy. The *mahājanas* were also eminently educated. The *mahājanas* of the agrahāra of Kuppattur are said to have been perfect in all the branches of study.³ It is interesting to note that they also formed centres of militia in cases of self-protection, such as at Lakkundi⁴ and Kuppattur.⁵ These agrahāras were free from the encroachment of the soldiers and tax-collectors. The *mahājanas* also looked after the general management and other municipal duties e.g. sanitation, public works, military, etc. which were necessary in the case of these self-autonomous institutions.

Others Matters: These educational institutions were supported by the kings, queens, nobles, as also by the rich and the poor. They must have possessed big libraries as the expressions Sarasvati-Bhāndāra and Bhāndārakas would indicate it,⁶ and the Professors who were appointed in these institutions were eminently qualified to foster the culture of the land among the student-world. Some of these institutions had also free boarding houses. The agrahāras were not small in extent i.e. the agrahāra of Tālgundur consisted of 32,000 Brāhmans with 12,000 Agnīhotrins.⁷ Women also used to get education. The Jain Monastery of Vidal consisted of 500 women pupils.⁸ The town of Belgāmi alone consisted of seven Brāhmaṇaries, three Puras, five Mathas and several Agrahāras.⁹ Thus the services rendered by these institutions in historical time are really marvellous and eminent indeed!

1. Rice, Mysore and Coorg from the Inscriptions, p. 179

2. cf. *Supra*

3. E. C. VIII, Sb. 249; cf. Dr. A. V. Subbiah, QJMS. VII, p. 166.

4. E. I. XV, I. C.

5. E. C. VIII, Sb. 253. 6. Hyderabad Arch. Series, No. 8, p. 48

7. E. C. VII, Sk. 186.

8. S. I. I. III, p. 225.

9. Mookerji, op. cit., p. 287.

CHAPTER VI

LANGUAGE AND LITERATURE

Introductory — Dravidian and Kannada — Antiquity and History — The Periods — Centres of Kannada — Patriotic feelings — Kannada and other Languages — Kannada Alphabet — Metre — Their Literature

I Introductory

If the Dravidian nature of the Indus Valley Script stands its test of trial in the long run, then two factors may emerge on the scene, namely, that the origin of the Dravidian language can be traced to the hoary pre-Vedic times, and that even the Brāhmaṇi was evolved out of it. Apart from the close connections between the Ancient Median Language or the Finnic of North Europe or even the Ostiak of Siberia, and the Dravidian, still the very fact of the existence of a close affinity between the Dravidian and the Brahui, a non-literary language of Baluchistan, should give us courage to believe the above theory - even on account of the vicinity of Baluchistan and the country of the sites of Mohenjo Daro, Chanhu Daro and Harappa. However, we should still wait for further researches in this direction.

II Dravidian and Kannada

The total number of Dravidian speaking population now is about 60,460,000 out of which the Kannadigas number about 10,368,515 millions in all.¹ The group of the Dravidian languages comprises of the Tamil, Kannada, Telugu, Malayālam, Tulu, Kodagu, Tuda, Kota and Badage. Of these the first four alone have their own alphabets, grammar and literature. Kannada also belongs to the Pañca-Drāvida group of languages — the remaining four of the same being Tamil, Telugu, Malayālam and Tulu. Some scholars have, however, introduced the Marāthī and Gujarāti in this group.² But we are not in a position to agree with the same especially in view of the data available to us at present.

1 *Census Report of 1901*, cf also Barnett, *Antiquities of India*, p 35. The later reports are not so reliable.

2 Cf R. Narasimhacharya, *Karnataka Kavitarita*, I, p XI.

III Its Antiquity and History

The early Indian literature supplies us with some significant words of Dravidian origin. The expressions *Perum*¹ (Lord, from Dr. *Per*), *ambā* (mother, from Dr. *Ammā*), *Mūradeva*² (Kārtikeya, from Dr. *Mūruga*), *Sīva*³ (red, from Dr. *Sīvan*), and *Sisna-deva*⁴ (a nude God, from Dr. *Sunni*) occur in the Rgveda. The expression *Pulinda* (a tribe in South, from *Puli* Huli tiger) is used in the Aitareya Brāhmaṇa.⁵ The Taittirīya Āranyaka speaks of *Nārāyana* (God lying on waters, from Dr. *Nīr* water). The Mahabharata uses the expression *Eduka* (meaning Stūpa, a Megalithic tomb, from Dr. *elu*). All these terminologies give us a bare clue to the effect that the original inhabitants of India had a nude God Sīva, Ammā and Muruga as their deities, and that the custom of building Megalithic tombs was in vogue amongst them. Rev. Kittel in his Introduction to the *Kanarese English Dictionary* has given a long list of Saoskrit words originally derived from the Dravidian. We propose to enumerate a few of them here. *Mandira* (temple, from Dr. *Mane*), *Patta*, *Pattana* (town, from Dr. *Paṭu*), *Kuta* (a house), *Bhilla* (a mountaineer, from Dr. *Billa*, *Bil*), *Muni* (a sage, from Dr. *Mun*), *Nata Nātaka* (province, from Dr. *Nādu*), *Maru* (mountain or rock from Dr. *Maradi*), *Malaya* (mountain from Dr. *Male*), *Pāli* (village, from Dr. *Pallis*), *Kanaka* (gold, from Dr. *Kenka*, *Ken*), *Pulinda* (tribe, from Dr. *Puli* Huli tiger), *Muktā* (a pearl, from Dr. *Muttu*), *Āt* (man, as in Pañcala), *Mīn* (a fish, from Dr. *Mīn*), *Eda* (a kind of sheep, from Dr. *Erata*) and others.

All this clearly indicates an independent civilization of the non Aryan peoples since originally. The existence of the numerous Megalithic tombs, the early tribes of Pohodas (whose *Lāñchana* seems to have been the tiger), the Matsyas, the Pādyas, the Tāmis (from *tamas* + *śā* = nether world or Pāñala), the microliths, and other finds do indicate the nature of the early civilization of the non Aryans. They are designated as Vratyas in early Indian literature.

1 Rgveda X, 36 8

2 Ibid, VII, 104 24

3 cf Keith *Religion and Philosophy of the Vedas* I, p. 145 Rgveda, 10 92, 9

4 Rgveda, VII, 21 5 X, 99 3

5 cf Supra

and the expression *Druīd—Dravida* (from *Dramila—Tamil*) seems to have been applied both in the West and East, mainly because the last vestiges of their civilization remained in the Tamilian tract alone.

- It is worth noting that the *Mahābhārata* locates the Dravidas in the Tamil land

IV The Periods

The Rev. F. Kittel¹ has proposed three periods. The classical (from the 10th to the middle of the 13th Cen. A. D.), Medieval (to the end of the 15th Cen.) and Modern (which begins after the 16th Cen. A. D.). Rice² divides the same into three but different periods i.e. Pūrvada Halegannada (primitive Kannada terminology with the seventh century A. D.), Halegannada (Old Kannada, 7th to 14th Cen.) and Hosa gannada (since that time onwards). R. Narasimhacharya agrees with the same view.³ But it should be noted in this connection that the advent of the *Kavirājamārga* (9th Cen.), the beginning of the Śāiva (12th Cen. A. D.) and later Vaisnava (16th Cen. A. D.) literature respectively, have really marked the different stages of the development of the Kannada language. The characteristics of the language in the Pre *Kavirājamārga* period possess an individuality of their own. So the three later periods evidently mark a transition from the Pre-*Kavirājamārga* period.

Pre Kavirajamarga Period It should be said that this period abounds in literary activity of the first order. The Minor Rock Inscriptions of Asoka are the earliest specimen of Brahmi in Southern India. Next follows the Brähmi inscription discovered at Vadagaon in the Belgaum District. The various coins and inscriptions of the Satakarnis and Cutu-Satakarnis indicate the early instances of Prakrt. The purest Kannada inscriptions found up till now are the Halmidī (Mysore) inscription of the fifth century A. D., the Sirguppi (Dharwar District) inscription of Vānasettiarasa of the sixth century A. D., and the Bādami inscription of Mangalīsa of 578 A. D. (in Bādami Cave No 3).

Kannada must have been a spoken language since very early times. The expression *Magoi* (along with *Brakhmanoi*) used by

1 Kittel, *A Kanarese English Dictionary*

2 Rice, *Mysore and Coorg*, I, p 394.

3 Narasimhacharya, *op cit*, I, pp 17-18

Ptolemy is evidently derived from the Kannada word *Magu*. According to Hultzsch, B L Rice and Grierson the Greek latce found at Oxyrhynchus contains words identifiable with those of Kannada e.g. *Brathis*=ber *ddisi*, *Kottos*=*Kudisu*, *Bere koñca Madhusūtrakkē haki*, etc. It is also evident that Sanskrit also had travelled to this land since before this period. According to Jain tradition Kannada was one of the eighteen alphabets invented by Brabmi the daughter of Rsabhadeva, the first Tirthakara. There is a curious inscription (9th Cen A D) in a Jain temple in the Deogarh Fort containing specimens of different alphabets mostly Dravidian.¹

The earliest writers who flourished in Karnataka during this period were the poets Samantabhadra (400 A. D.) Kaviparameshti (550 A. D.), Puṣyapada, Śivallabhadeva (650 A. D.), author of Cudamani (Taittirīya Mahaśastra), and Śyamakundacarya (650 A. D.). The Kavirajamārga refers to the following authors and their works (1) prose writers like Śvetāmbara Jain Vimala (777 A. D.), author of Praśnottaramāla in Sanskrit, Udaya Cola, son of king Somanātha (1), author of Udayādityalankara, Ngrjuna, author of the medical work Nagarjuna Kaksaputa, Jayabandhu, author of Sūpasatra, and Durvinita (600 A. D.) writer of Śabdāvatara, Gunnadbya's Brhatkathā in Kannada, and the commentary on the fifteenth Sarga of Bhāravi's Kirātārjunya, and (2) Poets like Śivijaya, a Śabbhāsada of king Nrpatunga, author of Candraprabhāpurāṇa, Kavīśvara, Pandita, Candra, Lokapāla, Jayabindhunandini, author of Sūpasāstra (in Campu style), and Saigotta Śivamāra (800 A. D.), author of Gajasāstra (cf also *infra*.)

In his eminent work Mr. Dunkar A. Desai² refers to the linguistic characteristics of the literature of this period.

Accusative or second casing	Āḥ instead of An
Genitive	Ā instead of A
Locative	Ul instead of oj
Verb sign (Ākhyāta pratyaya)	An or On Ār Or instead of Ar

Negative Predicate sign (Nisadhi-pratyaya) Ā instead of A. Further the letter Ba at the commencement of a word is Va, ī changes

1 Report on the Hindu and Buddhist Monuments Northern Circle for 1918 p. 19

2 Desai, 318

into ē in this period. A double sōñud occurs in some words instead of a single Talakkadu for Talekaddu.

It should also be noted in this connection that Pulikesi II seems to have taken a keen part in giving an impetus to Kannada language and literature.

The numerous inscriptions and words like Kannada sandhi vigranin, Nada hegadé etc do indicate the sentiment.

Transition from the Jain to the Saiva period The second period lasted till about the middle of the 12th century with the changes mentioned above. The transition from the second to the third period is again interesting.

' During this period the letter l was entirely dropped, and its place taken by la or the half letter r. The letter pa at the commencement of a word and in verbal forms was changed to ha. And there was a negligence in the observance of the rule of syntax and rhyme (prose).

' Besides this the Campu becomes rather out of vogue and the other metres Satpadi, Tripadi and the Ragale come into existence. The Sangaty and the Vacani come into prominence.'

Transition from the Saiva to Vaisnava period The writings of Śripadarāya most probably indicate the beginning of the new period. As Mr. Rice aptly expresses it, "Many ancient verbs and nouns fall into disuse. The letter ra begins to be used laxly in alliteration with other letters, and is finally dropped altogether. Verbs, nouns and suffixes hitherto having consonantal endings, now have the vowel u added to them to assist enunciation. The form of the present tense is changed and a contingent future is newly introduced."

V Centres of Kannada

We have already discussed the problem regarding the boundaries of the Karnātaka empire in the different periods of its history. The Kannada language also was spoken in a vast portion of Southern India. As the author of the Kavirājamārga refers to it :

1 Rice *A History of Kannarese Literature* p 57

2 Ibid p 78

3 Kavirājamārga 1, pp 36-39 Rice *Kannarese Literature*, p 29

"In all the circles of the earth
 No fairer land you will find,
 Than that where rich sweet Kannada
 Voices the peoples' mind"

Again the author states that Kisuvolāl, Kopana, Ookunda and Putigere formed the centres of the Kannadī language¹. The master poet Ādi Pampa refers only to Pungere. The further history of Kannadī language depended more on the destiny of its rulers. Along with this, we agree with R Narasimhabacharya who says that, there were no Northern and Southern Schools of Kannada, wherever such references occur, they happen to be mere translations of Dandis.²

VI Their Patriotic Feelings

The Kannadī authors have shown a definite sense of patriotic feeling for their mother tongue. In fact since the time of Pulikēśin II, who for the first time tried to introduce Kannadī words to the administration (*cf. supra*), we find regular efforts were made to keep up the purity of the Kannadī language. In fact the author of the *Kavirājamārga*, Durgasumha (c 11th cen A.D) and Nayasaṇa (c 12th cen) have all expressed such a patriotic feeling. The famous Andayya went one step further and composed the "Kahbigara Kāvā" in pure Kannadī, as even free from its original element of the admixture with Sanskrit. He also expressed his feelings about the same. Later Raghunātha, the author of the *Anubhavāmṛta* says about the Kannada language

"Easy is Kannada like the plantain stripped of skin, like the sugarcane with the covering removed, like milk cooled to comfortable warmth".³

Again, the eminent Vaishava poet Jagannathadāsa challenges the position of the haters of the Kannada thus:

1 *Ibid*

2 *Karnataka Kavicasita*, II, Intro., p. 16

3 Iyengar, *Popular Culture in Karnataka*, p. 91

"Haviog perceived the disc of the suo, if a thief instead of howing at it, through hatred despises it — is that a defect in the Suo (itself)? Even so, of what avail would it be, if anyone hates this work because it is not in Sanskrit" ¹?

Besides, the mighty services done by the great Jain Ācāryas, Basava and the Śivāśaranas, and the Haridāsas, towards the enrichment of the Kaonada language shall ever be remembered with reverence by futurity.

VII Kannada and other Languages

Karnāṭaka has undergone so many vicissitudes in regard to its political activities that it is natural enough to conclude that there must have been a mutual influence between Kaonada and other languages like Arabic, Marāṭhi, Hindustāni, Tamil and Telugu. A detailed study of these languages and the Prākṛts of the various periods do indicate this.

Kaonada seems to have wielded a vast influence on the Marāṭhi and Telugu literature. One would find surprising that the famous Mahārāṣṭrian saint Jñāneśvara has rendered almost the whole of the teaching of Siddhānta Śaivism—whose main centre was Belgāmi in Karnāṭaka—in his Aouhhavāṁśta. Further the Jñāneśvarī contains innumerable words of Kannada origin. It is also worth noting that the great Jain writer Pradyantanasūri (7th cen. A.D.) mentions in his Kuvalayamālā that Pañchan formed an important centre of Karoāṭaka.

As in the case of Marāṭhi, Kannada greatly influenced the Telugu literature. Nārāyaṇi Bhaṭṭa is said to have known the three languages Karnāṭaka, Prākṛt and Paśūcīka. The Bhārata of Pampa seems to have acted as a great source of inspiration to Nannia while writing his famous Mahābhārata. Śrināka admits that he made use of pure Karnāṭaka style. The political compositions of Nannecodu contain many Kaonada words. It is also said that Pampa and Nīgavarmā hailed from the Āndhra country.

VIII Kannada Alphabet and Metres

Kannada Alphabet: Rice summarises the whole position regarding the Kannada Alphabet thus: "The Alphabet is consequently syllabic and follows the orderly arrangement of the

1. *Harikathāmṛitasāra*, 16, Vs 34-36.

Sākṣkit Alphabet It even includes forms for ten aspirates, two sibilants and certain vowels and a semi-vowels not required for Dravidian words, but there have been added five characters (त, थ, ळ, र, ल) for sounds not occurring in Sāṅkṣkrit ¹¹

Metre Though in the early centuries the borrowing of the Kannada authors was rather on a large scale, still after the 10th century A.D. they began to compose poetry in their own metres e.g. Pada, Suladi, Ugabhoga, Tattva suvah, Sloka Kanda, Vacana, Gadya Śisapadya, Vṛtta, Dvipadi, Tripadi, Caupadi, Satpadu, Astapadi, Ragale, Yalapada, Sangatya, etc. The Campu style was evidently borrowed from the Sanskrit.

IX (i) Kannada Literature

The literary contribution of Karnātaka is at once rich and all-sided. In fact the works of the Kannadagars are available at present in three different languages, namely Kannada, Sanskrit and Telugu. They cover almost all the branches of study—Philosophy, Religion, History, Biography, Poetics, Romance, Drama, Folksong, Medicine, Grammar, Astronomy, Palmistry and other Sciences. Out of the numerous Kannada authors only the names of about 934 are available, out of which are 174 Jains, 427 Vīraśaivas, 229 Brahmins and 104 of other communities. It is also worth while to note that this list includes the names of about 42 women writers, (among whom Kānti was the first Jain poetess), 5 Emperors and 75 Mahāmandaleśvaras and Rājas. The sweet and melodious notes of the psalms of Purandaradasa, the easy flow and rhythm of the lines of Harihara, the grace, ease and beauty obtaining in the works of the 'Three Gems' Pampa, Ponna and Ranna still produce a soothing sensation in the minds of the readers. However, we shall now try to give a brief survey of the works of these eminent Kannada writers.

(ii) Epics and Puranas

The contribution of the Kannada writers in connection with the writing of Epics and Purāṇas is marvellous indeed. Besides rendering the two Sanskrit epics the Rāmāyaṇa and the Mahābhārata into Kannada, they have composed Purāṇas dealing with the life-sketches and doings of either the Jain or Śaiva saints. There are also two

versions of the epics e. g. Jain and Brahmin. We propose to give a short survey of the same.

(a) Ramayana

The Jain and Brahmin writers have rendered the Sanskrit Rāmāyana into two different versions e.g. Jain and Brahmin.

Jain Version: Nagacandra or Abhinava Pampa (c 1105) was the first to compose the Jain version of the Rāmāyana. As Rice has rightly suggested it, "the work has a Jain atmosphere, (and) while the main trend of the narrative coincides with that of the Vālmīki Rāmāyana, there is a very wide difference in details".¹

Besides this, there were other Jain writers who handled the theme similarly i.e. Kumudendu-Rāmāyana in Satpadī (c. 1275) by Kumudendu, Rāmacandracarita by Candraśekhara and Padmanābha (1700-1750), and Ramakathāvatāra (in prose) by Devacandra (c 1797). Further the Cāvundarāya-Purāna (978 A. D.), the Dharmāmrta by Nayasena (1112 A. D.) and Punyaśrava (1331) by Nāgarāja also give an account of the story of Rāma. The Rāmāvatārakathā by Devacandra (c. 1838) is based on Pampa-Rāmāyana.

Orthodox Version: Narahari (c. 1500) was the first poet to detail the story of Rāma e.g. popularly known as Torave Rāmāyana in an orthodox fashion or the Brahmanical standpoint. He was a master-poet and styled himself as Vālmīki at Torave. Later other works followed. Tīrmala Vaīdya (1650) completed the portions left unfinished in the major work Vālmīki-Rāmāyana. Further the works i. e. Timmarasa's (c. 1708 A. D.) Mārkandeya-Rāmāyana and Timmarāya's (c. 1708) Ānanda-Rāmāyana are of great merit.

(b) Bharata

There are some famous works on the Mahābhārata in Kannada.
Jain Version: After Kavi Vyāsa (c. 900 A.D.) the famous poet Ādi-

t Cf. Rice, *Kanarese Literature*, pp. 34-35. The narrative introduces these changes: (1) Rāksasas are designated as Vidyādhara, (2) Brāhmans are replaced by Jain Yatis, (3) Sugrīva and Hanumanta are treated as men whose banners had the figure of a monkey (Vānarādhvaja) and (4) Rāma's mother is said to have been Aparājītī.

Pampa (born in 902 A.D.) one of the 'Three gems' of his time, composed the work called Vikramārjunavijaya (941 A.D.), popularly known as Pampa Bharata. It is the most excellently written work in Kannada poetry. He gave a Jain colouring to the original Bharata and effected many changes in the original story.¹ Later Salva wrote a work on the same which is better known as Salva Bharata.

Brahmanical Versions The two famous works on the Bharata written from the Brahmanical standpoint are the Gadugina-Bharata by Nārayana (15th Cen) known by his *nom-de-plume* 'Kumaravyāsa', and the other Jaimini Bharata by Lakṣmīśa, who wrote it in satapadi, and 'is the best specimen of its style'. Later the poet Timmanna (c. 1510) wrote the remaining *parvas* after the Sānti (which were left unfinished by Kumārvyasa). Further Nagarasa of Pandharpur wrote the Laksmakavi Bharata (c 1728) in satpadi.

(c) Bhagavata Purana

The Bhagavata became the Handbook of the Vaishnavas as it mainly contained the story of their overlord Kṛṣṇa. The following works are famous : e (1) Kannada rendering by Cātu Viṭṭhalanātha (c 1531), (2) the prose commentary of Cikkadeva Raya (1672-1704 A.D.), and Prasanna Venkatesa's Kṛṣṇalilābhyyudaya (10th chapter of the Bhagavata), the last of which is famous and popular even to this day. Further there is the prose version of the Bhāgavata under the title 'Kṛṣṇaraja-Vāṇivilāsa' reproduced under the patronage of Kṛṣṇarāja Wodeyar III (1799-1868).

(iii) Jain Puranas

Especially during the second and third periods the Jains wrote various Purānas either regarding the lives of their 24 Tīrthankaras or the sixty three (Trisasti) great people, who, it is said, flourished in ancient times. The following are some of the main Purānas written by the Kannada authors—the Hativamśa or Nemīnātha Purāna by Guṇavarmā (10th cent.), the Ādipurāna by Ādi Pampa (date cf Supra),—which stands 'unsurpassed in style among the Kannada works', the Śantipurāṇa by Ponna, during the reign of Kṛṣṇarāya-

¹ Ibid pp 30-31.

(939-968 A. D.), the Ajita-Purāṇa by Raṇna, one of the 'Three-Gems' (his other work being Sāhasa-Bbīma or Gadāyuddha), the Cāvūṇḍarāya Purāṇa (dealing with the lives of the 24 Tīrthaṅkaras) by Cāvūṇḍarāya in 978 A. D., the Mallināṭha-Purāṇa by Abhinava Pampa (c. 1105 A. D.), the Nemināṭha Purāṇa by Karnapārya (c. 1140), the Candraprabhā Purāṇa (1189) by Aggaṭa, the Vardhamāna Purāṇa (c. 1195) by Ācāṇa, the Harivarmśābhyyudaya (c. 1200) by Bandhvavarmā, the Pārśvanāṭha Purāṇa (1205) by Pārśva Pandita, Anantanāṭha Purāṇa (1230) by Janna, Puṣpadanta-Purāṇa (c. 1235) by Gunavarmā II, Śāntiśvara Purāṇa (c. 1235) by Kamalābbava, and Nemināṭha Purāṇa (1254) by Mahābalakavi.

Purāṇas on the life of Jain Saints: Many works have been written in regard to the life-stories of the Jain saints. The following are more famous: the Dharmanāṭha Purāṇa (1385) by Madhura, the Nemi jīoṣa (1508) by Maṅgarasa, the Śāntināṭha (1519) by Śāntikīrti, the Candraprabhā (1550) and Doddanāṇka (1578) by Doddayya, the Bharatēśvara caritra (who according to the Jains was a Jain) by Ratnākaravarni (c. 1557), the Munivarmśābhyyudaya by Cidānandakavi (c. 1680), and the Bijalarāya-caritra (Jain version).

(iv) Lingayat Literature on the Lives of their Saints

The Lingāyats of Karnāṭaka have provided us with works dealing with the lives of the 'sixty-three' ancient saints Trisasti-purātanaru, their founder Basavēśvara and other Śivasāraṇas. The following are among the most important ones: The Basava Purāṇa (1369) in saṭpadi metre by Bhūmakavi, the Mahā-Basavarājacakritra (c. 1500) by Siṅgi-rāja, the Vṛsabhendra-Vijaya ((1671) by Sadakṣaradeva, the Padmarāja Purāṇa (1385) by Padmānāṇka, the Ceṇnabasava Purāṇa (1585) by Virūpākṣa Pandit, the Prabhuliṅgalile (or of Allamaprabhu) (c. 1430) by Cāmarasa, the Siddharāma Purāṇa (c. 1165), and the Pavāda of Basavarāja (c. 1700) by Marūjasiddha.

Lives of Lingayats, Acaryas and Purāṇas: The following works are important in this connection: the Ārādhya-Caritra (c. 1485) by Nilakanṭhācārya, the Rēvana-siddheśvara Purāṇa (c. 1500) by Caturmukha, the Rēvana-siddheśvarakāvyā (1413)

by Mallannā, the Caturāsya Purāna (1698), the Saupdara-Purāna (c. 1450) by Bammārasa, Purātanara tripadi (c. 1500) by Nijagunayogi, Trisasti-purātaoara Canitre (c. 1500) by Suranga Kavi (of Puligere), the Virāśivāmrītā-Purāna (1513) by Gubbi Mallanārya, the Tribhuvanatilaka sāngatya (1519) by Viruparāja, the Basava-purānada-purātaoara Canitre (c. 1550) by Kumāra Cennabāsava, the Gururājacañtre (c. 1650) by Siddhanāñjeśa, the story of Nannayya by Kavi Mādanna (c. 1650), and the Śantilingadeśikā (1672).

(v) Philosophy and Mysticism

(a) Jain Contribution

The following works are important : The Dharmāmrīta (a book of morals, by Nayasena, the translation of the work called Dharmaparīksā by Vṛttavilāsi (c 1160), the Samaya parīksā by Brahmaśiva of Pottinagere, the Triloka śatakrī (1557) by Rātnākaravarmī, the Jñānabhāskaracarite (159) by Nemaona, the Kanōada work Rātnakarandaka by Āyita varmā (c 1400) and the Jīvamuṇītaoaya (c. 17th Cen A D).

(b) Virasaiva Philosophy and Mysticism

Here is a list of important works of Viśāśaiva philosophy and Mysticism .

Virasaiva Philosophy : The works Satsthala vacana, Kālajñāvacana, Maotra, Gopya, Ghaticakravacana and Rājayogavacana by Basava, the Sivatattva ciotāmani by Cintāmani (c. 15th Cen.) the Nuroodu-sthala by Jakkanārya (c. 15th Cen.), the Saptakāvya by Guru Basava, the Avadhūta Gitā, the Praudhīrājacañtre by Adrśya (c. 1595), the Saṭsthala Jūnāmrīta by Tuṇtada Siddheśvara or Siddha-lingayati (c. 15th Cen.), the commentary on the Sanskrit work Sivayogapradipikā and the Vivekacintāmani by Nijaguni Śivayogi (c 15th Cen. A D), the Bhāva Cintāratna (1513) and the Viśāśāmrītā (1531) by Mallanārya, the Sarvajñara Padagalu, which are words of wisdom composed by the famous Sarvajñā, the Śivādhikya Purāna (1611) by Basavalōga, and the Brahmatarkānda

Vacana Literature. The Śivāśaranis have composed thousands of Vacanas dealing with the Viśāśaiva mysticism. As Mr. Rice aptly puts it: "In form the Vacanas are brief disconnected

paragraphs, each ending with one or another of the numerous local names under which Śiva is worshipped. In style, they are epigrammatical, parallelistic and allusive." The names of about 213 Vacanakāras (twenty eight of them being women) are known to us up to now. About 168 amongst them have titular names (*nom-de plume*).

Besides Basava, Cennahasava and Allama Prabhu, the following authors also attained prominence Ittappaiya, Cennaya, Macideva, Sangayya, Mudduiah, Kamideva, Kamappa, Rāmanna, Ketayya, Maraiya, Basavanna, and Bemmana. Equally remarkable for their marvellous poetry are the following Lingāyat women: Ganga-mbike, the wives of Mallaiyya, Kundarmaūcanna and of Urulinga Peddie, Mahādeviakka, Muktāyakka, Remnavve, Kalavve, another Remnavve and another Kālavve, Recavve, Gangamma, sister Nagāyi Goggavve, Musammā, Thāyamma, Guddavol, Satāyakka Remammi and Suvarna Devī.

(c) Advaita Philosophy

Apart from the works on Advaita in Sanskrit, Kannada writers have made some original contributions through their mother tongue i.e. the Aoubhavāmrīta "Nectar of Fruition," a leading text book on Vedānta by Ranganātha or Rangāvadbūta (c. 1750), and the Jivasambodbhana by Bandhuvarmā.

(d) Madhvism

Besides their numerous contributions in the field of Sanskrit, the Mādbvas have produced wonderful specimens of literary art in the field of Kannada literature. Especially the school of the Haridāsas has done an immense service towards the enrichment of Kannada culture. Some of them had their own titular names and others not. The following Haridāsas are rather prominently known: Naraharitīrtha (originally known as Śāmasātri, 13th Cen A.D.), Śripūdarāya (15th Cen A.D.), the author of the Bhramara, Gopi and Venu Gītās respectively, Vyāsarāya, also known as Candrikācārya (1447–1539), the author of Tarkatāndava, Nyayāmṛta and Candrikā (all these are in Sanskrit), Purandaradāsa (1484–1564), Kanakadāsa (of the same era), the author of Narasiṁhastotra, Mohanataranginī, Rāmadhānyamantra and Haribhaktisāra; Vādirājatīrtha or Soderājaru (1480–1600), the author of

numerous works—16 in Sanskrit and 7 in Kannada¹. Vijayadāsa (1687-1755 A. D.), Gopāladasa (1717), the famous author of the Hatavāda, Jagannāthadasa (1727-1809), the eminent author of the Hanikathamṛitasara, Gītiyammā (18th Cen.), Prasannavenkatesa, Gurugopaladasa, Vasudevadasa and others. They composed hundreds of mystic psalms, many of which are available even to this day.

(vi) Sangatya

The Sangatya is a purely Kannada form of composition especially intended to be intoned to the accompaniment of a musical instrument. It came into vogue into the fifties of the 13th century. The following are some of the most important works. The earliest works in this form are the first two works Añjanacaritra and Tripuradahana by Sisumayana (c 1231 A.D.). Various Purānas, life sketches and works on morals etc. are usually written in this style e.g. the Bharatēśvara Vaibhava, Gommateśvara, Colarāja-Sangatya etc. It should also be noted that the life sketches i.e. the Kumārarāmācaritra by Nañjunda and the Kanthiravanarasaraja-caritra were written in this form.

dealt with 10 literature as being less refined—are of immense interest. Mr Masti has referred to some songs that are in vogue in different parts of Karnataka e.g. Śrī Rangapatti, Malcād and other places. The ballad of Ranganāyaka and Rani of Nagar, story of Yallammā and further of a lover and his beloved are interesting.¹

(xi) Yaksagana and Kannada Drama

We need not go here into the details of the problem regarding the existence of the theatre in medieval Karnātaka. However, the theatres have been constantly referred to since the time of Ādi Pampa.² While opining that, "the present drama developed out of the Killekettas and Dāsa-plays", Prof. Kundangar further observes that, 'the ancient Kaooada drama had its origin in the Yaksagāna, a sort of pantomime enacted on the stage to the accompaniment of music and dancing'.³ The Tulu dynasty seems to have introduced these 'Kathākalis' (which later on developed into Yaksagānas) to Karnātaka. Raghvātha Nāyak wrote the Śrī Rukmīvīṭa.⁴ As Kundangar rightly says, "From the 17th century onwards down to the very beginning of the 19th century the play-writers took themselves to the writing of Yaksagānas which became more and more attractive, and finally Haumadvilāsa, Pralhāda, Gayācaritra, Draupadi vastrāharana, Bāoāsura and Kṛṣṇapārijāta held the trengers almost spell bound". Further he states that, from the end of the 17th century onwards down to the present day nearly 1,500 dramas have been written, about 500 of which are preserved in the Mysore Library.

The oldest extant drama available to us is the Mitravinda-Govinda (a translation of the Sanskrit work Ratnāvali) by Singarāya (1680). Otherwise it is said that Mummadī tamma-Bhūpāla is the earliest playwright.

1 cf Iyengar, *Popular Culture in Karnataka*, pp 106 ff

2 Cf Pampa, *Ādi Purāna*, I, 45. Ranna Cadāyuddha (932) exhibits the stage direction. E C, Sb Ins No 28, depicts Vira Ballala as an actor

3 Kundangar, 'Development of Kannada Drama', J B B R A S VI, p 314

4 *Ibid*

numerous works—16 in Sanskrit and 7 in Kannada¹ Vijayadasa (1687-1755 A.D.) Gopaladasa (1717), the famous author of the Hatavada Jagannathadasa (1727-1809), the eminent author of the Hāskathamrtasara Gitiyamma (18th Cen.), Prasannavenkatesa Gurugopaladasa, Vasudevadasa and others. They composed hundreds of mystic psalms many of which are available even to this day.

(vi) Sangatya

The Sangatya is a purely Kannada form of composition especially intended to be intoned in the accompaniment of a musical instrument. It came into vogue in the fifties of the 13th century. The following are some of the most important works. The earliest works in this form are the first two works Anjanacaritre and Tripuradahana by Sisumayana (c 1231 A.D.). Various Puranas life sketches and works on morals etc. are usually written in this style e.g. the Bharatesa Vnighava Gommatesvara Colarajavangatya etc. It should also be noted that the life sketches i.e. the Kumararamacaritre by Nanjunda and the Kanth ravanarasaraja caritre were written in this form.

(vii) Satakas

The Satakas are generally written in Vrta, Satpadi and Kanda. They deal mostly with topics of high philosophy and morals. The following are very important the Candracintamani Sataka (1070) by Nagavarmā the Pampasataka (1185) by Harihara Somesvara Sataka (1195) by Somesvara the Sivadvaya Sivavallabhi and Aipuri Satakas by Maggeya maydeva (1430) the Triloka and Aparajitesvara Sataka by Ratnakaravarmi (c 1557), Sivamahima sataka by Cennamallikarjuna (1560) Pampavirpa Sataka by Hiriyaturanga (1650) Pasma Rangadhama Sataka by Lakshmayya (1700) Virabhadraraja-Sataka Śankara Sataka by Sankaradeva (1620), and Ista Sataka by Kadasi ddhesa (1725).

(viii) Folksongs

This is an interesting form of literature by itself. Mr Masti Venkatesa Iyengar has given a beautiful survey of the literature on the subject. 'The songs of the cart men, the cowherd, the women grinding on the stone, village folks village lover, the gardener and others—being composed on all the other topics which are not generally

dealt with in literature as being less refined—are of immense interest. Mr Masti has referred to some songs that are in vogue in different parts of Karnātaka e.g. Sri Rangapatti, Malnād and other places. The ballad of Ranganayaka and Rani of Nagar, story of Yallam, a and further of a lover and his beloved are interesting.¹

(xi) Yaksagana and Kannada Drama

We need not go here into the details of the problem regarding the existence of the theatre in medieval Karnātaka. However, the theatres have been constantly referred to since the time of Ādi Pampī.² While opining that "the present drama developed out of the Killekettas and Dāsa-plays", Prof Kundangar further observes that, the ancient Kannada drama had its origin in the Yaksagāna, a sort of pantomime enacted on the stage to the accompaniment of music and dancing.³ The Tulu dynasty seems to have introduced these 'Kathakalis' (which later on developed into Yaksagānas) in Karnātaka. Raghunātha Nayak wrote the Sri Rukminiya;⁴ As Kundangar rightly says, "From the 17th century onwards down to the very beginning of the 19th century the play writers took themselves to the writing of Yaksagānas which became more and more attractive and finally Hanumadvilasa, Pralhada, Gayācaritra, Draupadi vastrabharana, Banasura and Krsnaparijata held the trengoers almost spell bound". Further he states that, from the end of the 17th century onwards down to the present day nearly 1,500 dramas have been written, about 500 of which are preserved in the Mysore Library.

The oldest extant drama available to us is the Mitravinda Govinda (a translation of the Sanskrit work Ratnavali) by Singaraya (1680). Otherwise it is said that Mummaditamma Bhupala is the earliest playwright.

1 cf Iyengar *Popular Culture in Karnataka*, pp 106 ff

2 Cf Pampa Ādi Purana, I 45 Ranna Gadayuddha (932) exhibits the stage direction E C Sb Ins No 28, depicts Vira Ballala as an actor

3 Kundangar, *Development of Kannada Drama*, J B B R A S VI, p 314

4 Ibid

(x) Romance

About two works of romance written in Kannada are available. Deva Kavi (c. 1200) wrote the *Kusumāvalī* in Campū. After the fashion of Nemicandra's *Lilāvatī*, it is also a love story. Further, the *Udbhatalavāya* was written by Somarāja in 1222 A.D.

(xi) Scientific Literature

It is really unique that the Kannada authors have their own say on every branch of study i.e. Science of Cooking (*Sūpasāstra*), Science of Horse, Elephant and Cow (*Aśva, Hasti* and *Go* śāstras), Medicine, Astrology and Palmistry, Art of Love (*Smarasāstra*) etc. They have also produced wonderful works on Grammar, Prosody and Poetics.

Grammar. The chief works on Grammar are, the *Śabda-smṛti* and *Bbāśābhūṣana* by Nāgavarmā (1145), the *Sabdamanidarpana* by Keśirāja (1260), and the *Śabdānuśāsana* (1604) by Bhatṭākalanka.

Poetics. The following are the important works on 'Poetics'. the famous work *Kavirājamārga* (by Nrpatunga (or Sri Vijaya?), *Kāvyāvaloka* (1145) by Nāgavarmā, the *Udayādityālankāra* (1150) by Udayāditya, the *Mādhvālankāra* (1500) by Mādhava, the *Smṛzara Ratnakara* by Kavi Kāma (1200), the *Rasaratrākara* and *Sāradāvīlas* (1550) by Sāliva, the *Narasālankāra* by Timma etc.

(xi) Other Works

Further, there are other important works like the 'Kabbigara-Kāva' - otherwise called as 'Sobaginasuggi', *Madanavijaya* and *Kāvana Gelli*, written by Andayya (c. 1235), and numerous translations of the original Sanskrit works such as the *Pañcatantra* etc.

(xii) Telugu Literature

As Mr. Dutt rightly observes, "The bulk and the best part of the Telugu literature which affords the greatest delight to the minds of the Andhras, is the product of direct patronage of Vijayanagara emperors and their viceroys. It is equally a striking phenomenon, that the above literature has grown both in volume and variety

under each Vijayanagara Dynasty¹. However, we shall have a brief survey of the main works produced by the Telugu poets under the shelter of the Vijayanagara emperors (In the Sangama Dynasty) the *Uttara Harivamsam* by Nacanna Soma, the *Vikramārkacaritam* by Jakkana the *Kṛdābhūrāmam* by Vinukonda Vallabhamālāya, (Under the Saluvas) the *Sāluvābhuyudayam* by Arunagīnnatha, Jaśminī Bhāratam and Abhijñāna Śākuntalam by Pīna Viranna (During the Tulu Dynasty) the *Varāha Purānam* and the translation of the Sanskrit work *Prabodha Candrīdaya* by the joint authors Nandi Mallayya and Ghanta Singayya, the *Manucaritra* by Peddana the Āmukta-Malyada by the emperor Kṛṣṇadevarāya, the *Pārijātāpabaranam* by Timmana the Rādhāmādhava by Yellānārya or Rādhāmādhava Kavi the *Tārakabrahmarajīyam* (by the same author), the *Kṛṣṇa Arjunasamvādām* by Gopa, the *Rājasekharacaritam* by Mallana (Under the Aravidu Dynasty) the *Vasucaritra* by Rāmatāra bhusana, the *Kalāpurnodayam* by Pingala Suranna, a contemporary of Shakespeare, the *Ragbavaḍāndaviya* and *Prabhāvatī Pradyumnam* (by the same author), the *Udbhatārādbyacaritram* and *Pānduranga māhātmyam* by Tenali Rāma Kṛṣṇa, and finally the *Vesucaritram* (1570 A.D.) (Under the Nāyakas of Tanjore and Madura) various Yaksaganas on subjects like Radha, elopement of Tara with Candra, Indra and Ahalyā etc., the *Śarangadharacaritram* by Camakuru Venkata Kavi, Ahalyasankrandanam by Venkata Nayak, the *Tara śāsankavijayam* by Venkatapati and finally *Vijayaranga cokkanatha* by Ananta Bhupāla.

(xiii) Histories and Biographies

The Kannada literature abounds in histories and biographies of kings, philosophers and saints, which flourished in Karnataka. In fact no other province in India has really contributed to this branch of study so much as Karnataka has done. We have already dealt with part of the material under the various groups above. The following are equally important in the same connection the *Kanthirava Narasaraja Carita* by Nañjākavi, the *Kanthirava Narasaraja Vijaya* by Govinda Vaidya (c. 17th Cen.), *Devaraja Vijaya* by Dodda Deva Raya (1559-72), *Cikkadevaraya Yaśnbhusana* and *Chikkadeva Raja*

¹ K Iswara Dutt Telugu Literature under the Vijayanagara Empire
Vijayanagara Commemoration Volume p 53

Vamśāvalī (1672-1704), Maisūra Arasagala-Pūrvābhyyudaya by Puttaiya (1713) and Rajendra nāmē (Chronicles of the Coorg Rājas) by Vira Rājendra of Mercara (1808), and Rājāvalikathe by Devacandra (1838)

(xiv) Sanskrit Literature

The contribution of Kannadigas in the field of Sanskrit literature is marvellous indeed. In fact the working of the three schools of philosophy must have acted as a direct cause for the same. All the three Ācāryas were themselves eminent writers in Sanskrit (cf. *infra*). Further their disciples also wrote a number of works in Sanskrit. Besides them were works written by others in almost all the branches of study. The Śiva, Viṣṇudharmottara, Linga and Mārkandeya Puranas seem to have been written here. We give a brief survey of some important works. The Nalacampū of Trivikrama (10th cen A D), Kavīnabhasya of Halayudha, Udayasundarikatha of Sodhala, the Tattvapradīpikā of Trivikrama (late 13th Cen), the Sannyayaratnāvalī by Padmanābhatīrtha (late 13th Cen), the Tattva prakāśikā and Nyāyasudhā by Jayatīrtha (c 1340), the Manimāṇjari and Madhvavijaya by Narāyana (c. 1360), the Sarvadarśana-saṅgraha of Madhava, the Commentaries on the Rgveda, the Brāhmaṇas and other works by Sāyaṇa, the Candrikā, Nyāyamṛta and Tarkatandava by Vyāsarāya, the Nitivākyāmṛta by Somadeva (10th Cen A D) the Mitabhrāṭā by Viññāneśvara, (in the reign of Vikramāditya (1076 1126), the Viśramankadeva carita by Bilhana, etc.

(xv) Apabhrāmsa Works

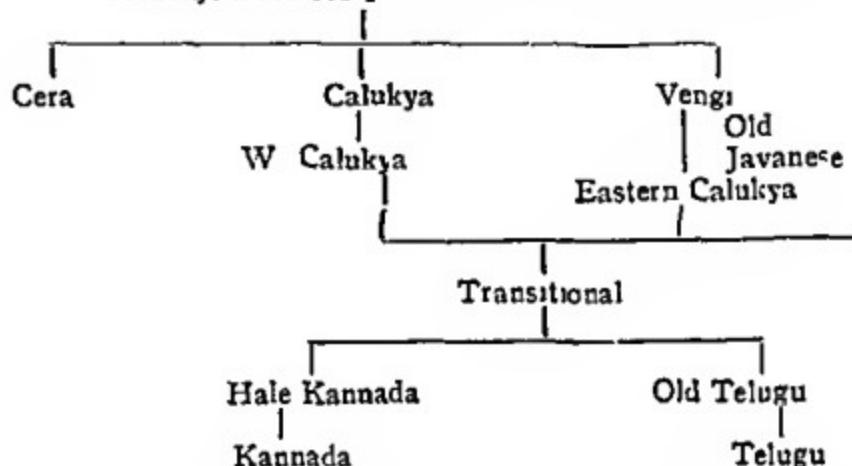
Karnātaka was also a seat of Apabhrāmsa language and literature. Puspadanta established himself at Malkhed and was working under the patronage of Bharata, the minister of the Rāstrakūṭa king Kṛṣṇa or Khottiga. He wrote the following works in Apabhrāmsa Mahāpurāṇa (965 A D.), Nayakumāracarṇa and Zasaharacarṇa. My friend Prof. Bhayani opines that Svayambhū, the great author of Paumacarṇa, must have flourished in Karnātaka as the Kannada intonation of his wife's name Śāmyavvā indicates. A further study is necessary in this connection.

III Appendix to Chapter VI

Burnell details the origin and development of the Kannada Epigraphy as follows

S Aśoka Character (cave)

[The Asoka character was mainly developed, according to Rev Heras, from the picto phonographic inscriptions at Mohenjo Daro etc]



The other script which was in vogue in Karnātaka was the Nandi - Nagari. During the last fifty years or more, after Burnell published his work in 1878, many more materials have become available to us.

Materials The materials used for writing consisted of stone (cf Royal grants, Mastigals, Viragals, religious endowments, etc), palm leaves plates of metal including gold and silver and prepared cloth. The innovation mainly was of Karnātaka. The use of paper came into vogue after the 11th Cen A.D.

Eras The following Eras were used in Karnataka

- (1) Kaliyuga Era—the usually received date of the Kaliyuga being the March Equinox of 3102 B.C
- (2) The Śaka Era
- (3) The Vikramāditya Era
- (4) The Calukya Vikrama Era

The Cycle of Br̥haspati of sixty Samvatsaras was in vogue [cf Burnell, *South Indian Palaeography*, London, 1878]

CHAPTER VII

ART AND ARCHITECTURE

Some problems — Architecture — Sculpture — Music — Dancing — Painting

I Introductory

As in other branches of culture, Karnataka has created a unique position for itself in the field of art and architecture. The Indus Valley finds have provided us with the best specimens of art in general and temple-building in particular. In fact the representations contain all that was needed for image worship. The various representations of Siva seated in a yogic posture of Siva in a standing pose, of devotees seated on either side of the god and meditating on him, a devotee kneeling before him, the pitra and the prabhavali, indicate the most interesting features of the problem. The stupa and the later domical design seem to be the direct development of the Megalithic tomb, which was prevalent mainly among the non-Aryan population of India. The Aryaos introduced the khara in the temple architecture later on. Karnataka made as its own both these schools and created a marvellous field for itself. It is worth noting in this connection that in ancient Karnataka sometimes whole villages consisted of artisans. The inscriptions always speak of excellent engravers (*Ruvari*) and like Hemadpant in the Mahabharata the names of Nila a vaoara 'who built the setu in the time of Rama', and Jakauacarya have become house names for types of architecture in Karnataka.

We have already observed above that the hannadgas were directly responsible for the caves at Karli, Kanheri, and others. To our opinion the similarity between the Badami caves and those at Elephanta may induce us to believe that Puhkesi's march to that place e.g. Puri might have acted as an impetus to the artistic features there.

Origin of the Temple It has been admitted by scholars, with the exception of V A Smith, that the domical stūpa is merely a development of the earthen sepulchral tumulus, the form of a tomb being naturally utilized for a structure frequently intended to conserve

bodily relics¹ But Fergusson stated that the stūpa is the direct descendant of the sepulchral tumulus of the Turānian-races.² Hence agreeing with the main conclusion of Fergusson we may say that the stūpa was a direct descendant of these Megalithic tombs. For such a conclusion, we get evidences from the Mahābhārata and other Purānic records. It is said in the Mahābhārata that on the advent of the Kali era, 'they will revere edūkas' and further, 'the world shall be piled with edukas.'³ Dr Kittel⁴ is of opinion that the word Eduka is of Dravidian origin, it being derived from the Dravidian root *elu*, a bone; and that the word Eduka means 'a wall enclosing bones'. This actually meant perhaps the Megalithic tombs themselves.

Northern and Southern Added to this, the Aryans while borrowing this system of temple worship, began to add to the strength of the indigenous gods by the creation of their own gods e.g. Visnu and Brahma which are evidently of a later date. Along with the growth of mythology, we find a sudden change in the art of building also. Then comes into vogue the northern Sīkhara with its Āmalaka and a design suited to the worship of their new gods Visnu and Brahmā. And immediately we begin to find a difference between the Southern and the Northern temples and the stūpa. Later, all these styles developed in their own way. But Karoātaka pursued a different course altogether. It imbibed all that was best in all these and introduced an architectural style of its own. We shall refer to it presently.

II Karnataka Architecture

The Karoātaka Architecture can be divided into the following groups., i.e., Kadamba, Cālukya, Hoysala, Vijayaagara, Buddhist, Jain and Mahomedan respectively. Upto now, scholars like Fergusson, Cousens and others wrongly designated all the Kadamba, Cālukya and Hoysala styles of architecture as 'Cālukya' (or 'Deccan' according to V. A. Smith). But recently Rev. Tabbard and Rev. H. Heras,⁵ tried to isolate the Hoysala style from the more generalized nomenclature 'Cālukyan' or 'Deccan'.

1 Smith, *A History of Fine Art in India and Ceylon* p 16

2 Fergusson, *History of Indian and Eastern Architecture*, I, p 65

3 *Mahābhārata*, vi, 190, 65 and 67

4 Kittel, *Kannada-English Dictionary*, Introduction, p XXX

5 H Heras, *Halebid, Bengal, Past ad Present*, XXXVIII, 156 ff

Prof. Moraes drew a further distinction between the Kadamba, Calukya and the later Hoysala styles¹. In our opinion all these three different styles helped the evolution of the main Hoysala style, while still remaining distinct. We shall now give a brief survey of these styles.

(i) The Kadambas

According to Prof. Moraes the Durga temple at Aihole embodies the three distinct elements belonging to three different styles of architecture. The aspidal and the *Pradaksinā* were evidently borrowed from the Caitya of the Buddhists. The curvilinear tower was likewise imitated from the Northern Śikhara and this again was modified by the horizontal stages of the Kadamba vimana.² Though it is very difficult to proceed in this line of investigation with a keen line of distinction as has been drawn by Prof. Moraes, still the development of this style can be perceived in the various temples – the Saiva temple at Tālgundi, the temples at Kadavoli, the Hattikēśvara temple at Halsi – with the perforated screens or pierced windows on either side of the door way (a Kadamba innovation), the Kalleśvara temple at Yelvatti, the Rāmeśvara and Varāhanarāsimha temple at Halsi – the latter having four panels each crowned by a Kirtimukha (again a Kadamba innovation) and finally the famous Kamalānārāyava temple at Degāmve.

(ii) The Calukyas

As the Brahmin Kadambas developed their style all the while forming a fusion between the Northern and the Southern (or Nagara and the Dravida) – the Calukyas, whose insignia bore the emblem of the Boar, did not lag far behind. Their earliest brick temple of Uttareśvara and Kālesvara at Ter, and further the famous temples at Pattadkal and the Meguti Jain temple at Aihole (6th Cen. A.D.) do show traces of the earlier Dravidian style they developed. Further according to Coomaraswamy³ "The Virupakṣa temple was most likely built by workmen brought from Kañcipuram, and in direct imitation of the Kailāsanatha at Kañcipuram. The main shrine is distinct from the Mandapam, but has a pradaksinā passage the pillared Mandapam has solid walls, with pierced stone windows. The

1 Moraes *Kadambakula* pp 304-05

2 Coomaraswamy *History of Indian and Indonesian Art*, p. 95

square *Sikhara* consists of clearly defined storeys, each of considerable elevation. The *Caitya* motifs are much used and there are many sculptured lintels, slabs and monolithic pillars, the sculptures include representations of Siva, Nagas and Naginis, and Ramayana scenes. Like other early Dravidian temples, it is built of very large, closely jointed blocks of stone without mortar. It is one of the best structures in India.

But with the building of the Durga temple at Aihole we see that the Northern curvilinear tower along the Kadamha horizontal stages as gradually introduced in the Calukya style. The Pāpanatha temple (c. 735 A.D.) almost contemporary with the Virūpāksha is in a different style, with a true Āryavarta *Sikhara* (of early type with angular *Amalakas* on every third course), and with wall niches of corresponding form, this temple may fairly be described as a cross between the Dravidian and the Āryavarta styles.

(iii) The Hoysalas

All the Western and Eastern scholars have expressed their admiration about these marvellous and beautiful Hoysala architectural buildings. The following are the main characteristics of the Hoysala style.

The Star Shape Thus, as shown above, the early Kadamha and Calukyan temples are always 'square and quadrangular' in shape, but in the Hoysala period the star-shaped form begins to appear. In the meanwhile, the Kesava temple at Hirekaladur (Hasan Taluka) the Cennakesava temple at Hnnnavara, the Viranārāyana temple at Belavadi show the transitional stages from the Calukyan to the Hoysala style of architecture.¹

Conglomeration of Shrines As Father Heras rightly observes, 'one of the peculiarities of the Hoysala style is the conglomeration of shrines in the same temple three, four or sometimes five shrines forming in most cases a cruciform temple—Examples Kesava temple of Somanathapūr (a triple shrine) and the Kadambeshvara temple at Hirekerur (Dharwar Dist).'²

1 H. Heras, Halebid, Bengal, Past and Present, XXXVIII, p. 161

2 Ibid

Vimana As observed above, the early Kadamba Vimana consisting of a square pyramid crowned by a Kalāsa is appropriated by the Hoysala architects and given a star-shape by means of adding gorgeously profused ornamentations in later centuries e.g. Isvara temple at Arasikere, and the Kesava temple at Somanāthapur.

Pillars and Ceilings No two pillars of the Hoysala temples are similar to each other. Further, we shall discuss about the pendant lotus flowers in the Kadamba Vimanas later on.

Kirtimukha & Screens cf under Sculpture

(iv) The Vijayanagara Style

As Dr Coomaraswamy¹ observes 'The chief peculiarities of the style are as follows the full evolution of the pendant lotus bracket takes place, the monolith columns unite to the main straight sided shaft a number of slender cylindrical "columnettes" with bulbous capitals, the roll cornice is doubly carved, the corners having upward pointing projects, the underside repeating the details of wooden constructions. The pillar caryatides, whether rearing lions or Yalis (Gajasimhas) are products of a wild phantasy, at the end of the sixteenth century rearing horses are also found, provided with fighting riders and groups of soldiers below, but these are more especially a feature of the Madura style. Enclosing walls and basements are decorated with continuous reliefs representing epic and festival themes.'

The best examples of the style are the Vijaya Vitthala temple with its most beautiful Kalyāna Mandapa (begun in 1513 A.D. and left unfinished), the Kadahkūla Ganesa temple (one of the most elegant temples of India), the Hazār Ramīyani temple and the temples at Tadpatrī.

(v) Civil Architecture

There is a single piece of civil architecture belonging to the Vijayanagara period Coomaraswamy observes², that the remains of palaces and connected buildings consist partly of Indo Saracenic structures of which the Lotus Mahal is the best example, combining Hindu roof and cornices with Mohammedan arches and the massive

1 Coomaraswamy *History of Indian and Indonesian Art*, p. 124

2 *Ibid.* p. 123-24

stone platforms or basements which are supported by elaborate wooden superstructure covered with gilt copper plates Kṛṣṇadeva-raya's 'Dasarā Dibba' is also equally famous to this connection

(vi) Caves

The kingdom ruled over by the Cālukyās and the Rāstrakūṭas comprised of the territory occupied by the caves at Aurangabad, Ajantā, Ellorā, Bādāmī and Aihole — The Aurangabad (6th-7th Cen A.D.) Buddhist Caves are more or less excavated pillared maṇḍapams, within which is installed the figure of Buddha in a *pralambāsana* posture.

At Ajantā Caves Nos. I V and XXI XXVI, of which XXV is a Caitya, consist of Vihāras Caves Nos. I and II contain the finest specimens of sculpture. Further, Caves Nos IV and LXIV contain halls of 28 and 20 pillars respectively. There are four caves at Bādāmī (two Vaiṣṇava, Śaiva and the fourth Jain). They are very nicely preserved. Further there are two caves at Aihole (Jain and Śaiva).

Ajantā The Brahmanical Caves i.e. the Das Avatāra, Ravankā khai, Dumar Lena and Rāmeśvira are of special interest

Kailasanatha Templo The Rāstrakūṭa king Kriṣṇa I (758-772) built the Kailasanātha rock cut shrine at Ellorā 'which may be a copy of the Papanātha at Pattadkal'. It is a glorious piece of architecture

(vii) The Jain Temples

The Jain buildings consist mainly of the Bettas, Basadis and the monasteries. "The term Betta is applied to a special form of shrine consisting of a court yard open to the sky, with cloisters round about and in the centre a colossal image, not of a Tīrthankara, but of a saint".¹ The image of Gommatesvira on the Doddabettū hill (Śravana Belgola) and the other image at Hilvalā are famous. Besides the many Basadis of the Jains, their temples at Mudabidri (near Mangalore, Kanara District) have a peculiar feature of their own. As Coomaraswamy observes, "The style belongs to the time of the kings of Vijayaoagara, and is characterized by its sloping roofs of flat overlapping slabs, and a peculiar kind of stone screen enclosing

¹ Coomaraswamy, op. cit., p. 118

the sides, recalling a Buddhist railing. The nearest analogy for the sloping roofs is found in the Himalayan forms, and some authors have assumed a connection of style between Kannada and Nepal.¹ Perhaps, it is also possible as Dr. Coomaraswamy would suggest it, 'more likely similar conditions have produced similar forms'.

(viii) Mahomedan Architecture

The various mosques and tombs at Gulbarga, Golconda and Bijapur, which according to Havell are only a development of the Hindu style, have attracted the attention of every visitor. About the Bijapur architecture the eminent scholar Fergusson observes,² 'It is not easy now to determine how far this originality arose from the European descent of the 'Adil Shahis and their avowed hatred of everything that belonged to the Hindus, or whether it arose from any local circumstances, the value of which we can now hardly appreciate.'

The famous Jami Masjid, the tombs of Ibrahim II, Muhammad, the Asar-i-Mubarak, the Mihman Mahal and the tomb of Muhammad Quli (at Golconda) are some of the famous edifices of the day. Especially the Domes are of great structural beauty.

III Karnataka Sculpture

"In the elder days of Art,
Builders wrought with greatest care,
Each minute and unseen part,
For the Gods see everywhere."

Such is the quotation given by Cousens while describing the beauties of the Halebid temple. In fact we shall not be far from the truth if we say that the foremost contribution of Karnataka to the world culture lies mainly in the field of architecture. As we have remarked above, Karnataka brought about a fusion of the Northern and the Southern. Whereas, in the North the early Bharasivas and the Vakatakas, and later the Guptas brought about a new and vital change in the atmosphere and created wonderful specimens of art in an Aryan atmosphere, the southerners in the South were trying to preserve and foster the best of the pre-Aryan ideals. But the various dynasties of Karnataka assimilated the best elements of these two and created a beautiful whole of their own. The sculptures of the period may be divided into the following groups (1) The

¹ Ibid., p. 119

² Fergusson, op. cit., II pp. 268

Kadāmba period; (2) the Cālukya period; (3) The Hoysala period, and (4) the Vijayanagara period and after. Besides this the Buddhists, Jains and the Mahomedans added their own share towards the enrichment of the Karnātaka sculpture. All the artistic remains in Karnātaka consist of the decorative, figure and portrait sculptures. We have already summarised above the results of the excavations at Kalhāpūr.

Kadambas: Besides the earlier productions at Sorab Tnloka, Halsi and Degāmve and Hāngal, we may say that the image of Lakṣmi-Nārāyaṇa at Halsi is remarkable for the majesty of its pose and the elegance of its carving.¹ The images of the Kadamba period are both in 'dynamic and static poses' e. g. the figure of Dorgā in the Sorab Tnloka, and the Madanikās and dancing girls sculptured in the Degāmve temple.²

Calukyas: The caves at Ajantā and Bādāmī, and the temples at Pattadakal and Aihole form the main structures of the period. The caves at Bādāmī, the Kāmeśvara cave at Ellorā, the facade and the capitals of the pillars in caves Nos. I and XXIV at Ajantā, the Dorgā and Virūpākṣa temples at Aihole contain marvellous specimens in sculpture. Havell says that the Das Avatāra Cave at Ellorā. "is the example of the finest period of Hindu Sculpture".³ Moreover, the figures of Viṣṇu (Cave No III), Virātarūpa and Vāmana Avatāra (Cave No II), Ardhanārīśvara at Bādāmī, and Nārāyaṇa at Aihole are the finest representations in this connection. In regard to the last Havell has aptly pointed out that, "it is an unusual representation of Nārāyaṇa in the snake world of cosmic ocean, seated in the pose of 'royal ease' on the coils of Ananta but with four arms bearing only the cakra and war trumpet. Two graceful Nāginis, the snake goddesses, whose magic powers and seductive charms play a great part in Indian folk lore, flit lightly as butterflies round the deity bringing their offerings. The playful rhythm of their sinuous serpentine bodies, drawn by a most accomplished hand, fill the whole sculpture with the scene of supreme delight which is said to belong to Viṣṇu's paradise."

1 Moraes, *Kadambakula*, p 313

2 *Ibid*, p 316

3 cf also Chitraguppi, Ms

Hoysalas · The Hoysala sculpture is well known for its Madarakas or bracket figures, the Dvārapālas or gate-guardians, the images of the shrines and the figures of the walls

Espically the figures (on the brackets) representing dancing girls and in some cases different deities are interesting. They are extremely realistic and graceful¹. Further, after the fashion of the Buddhists and the Calukyas, the Hoysalas also adopted the device of introducing the Dvarapalas in their sculpture. As Fr. Heras observes "the only dress of the Dvārapālas consists of jewels, but those are in such a profuse magnificence that the whole body is practically covered"². The Hoysala images of gods are in a static pose. The image in the Kesava temple at Kauśika is very beautiful. The Kirtimukha is the main contribution of this period. The most striking portion in these temples is that of the images on the walls. Rev. H Heras says, "The rear of the Hoysala temples, specially those at Somanāthapur and Halebid, are completely covered with images and carvings. The upper portion presents images of gods and goddesses, musicians, dancing girls, heroes, etc. Needless to say that the perfection of details one finds in these images is a real wonder, and it is a pity indeed that such minutely detailed images are placed so high for one is not able to appreciate them properly. Some of those statues bear the name of the sculptor at their base"³.

Rayas of Vijayanagara · The Rāyas of Vijayanagara tried their utmost to spread Hinduism through every nook and corner in Karnataka. Whether through painting, sculpture or architecture, they saw that the various images of gods were either painted or hewn out in every part of the realm. The images of Narasimha or that of Ganapati at Hampe may corroborate our statement. The Vitthalaswāmi temple moreover consists of the best scenes which were equally interesting. On the walls of temples or of other buildings was displayed the sculpture of the Vijayanagara craftsmen. Probably in the whole range of South Indian sculpture it would be difficult to find a match to vie with the variety of Vijayanagara sculpture. In order to prove this, one should go primarily to

1 Heras, op cit p 164

2 Ibid , p 165

3 Ibid , p 164

Vijayanagara not to mention Srīsailam, Vellore or Mndahidri or even Bhaktal, where are unravelled in stone a social history of this age. Take Vijayanagara for example, and in it the House of Victory. Here can be seen prancing monkeys in unimaginable shapes, kings receiving embassies, queens as well as their husbands witnessing a dancing match, noblemen hunting in the forest either the wild deer or hogs or hares, on horseback or on foot, women looking in the mirror or dancing girls in action, captives brought before the king and a variety of other topics. They are drawn with a caricaturistic touch, pregnant with realism, vitality and power. The obvious heaviness of Hoysala sculpture, especially of the horses, for instance, which one notices at Halebid or at Dvarasamudra, is conspicuous by its absence in Vijayanagara sculpture of this period. The deer, the dogs, the prancing horses or the marching soldiers look alive instinct with life, vigour and freshness which are unforgettable.”¹

Apart from this, especially the images of Kṛṣṇadevarāya do witness to the excellence of Vijayanagara craftsmen.

Jain Sculpture The Jain sculpture of the period is also equally varied. Especially the Mānastambhas or Brahmadevastambhas containing figures of Jina or Brahma on their capitals are interesting. Besides this the figures of Gommatesvara (56 feet high) on the top of the hill at Sravana Belgola has attracted the attention of many. ‘The face of Gommata is remarkable for its serene expression, the hair curled in short spiral ringlets all over the head while the ears are long and large. Though not elegant, the image is not wanting in majestic and impressive splendour’.²

IV Music

The Kannada theatre and music thrived together in a unique manner. Besides the evidence obtaining in the epigraphic records, art and architecture of the period, we get sufficient information from the Kannada literature in regard to the development of music in Karnātaka.

The Kannada authors have written independent works on music e.g. Sarangadeva, Kalinātha, Rāmāmātya, Somanātha,

1. *Vijayanagara Sixcentenary Commemoration Volume*, p. 202.

2. Krishna Rao, *Gangas of Talkad*, p. 245.

Venkata makhi and Tulaja Rajendra. Besides these Bhavabhatta wrote three works : e the Anupa - Sangita Ratnakara, the Anupa Sangita Vilasa and the Anupankusa. The earliest author is Sarangadeva (between 1227 A.D and 1240 A.D) employed in the court of the Yadava king Singhana. Purandaradasa wrote the Pillarngite. Further the famous work on the subject is of Pundalika e.g Ragamaijari.

Some of the master musicians of Karnataka also went to the courts of the Northern Emperors. The famous of them were Gopala Nayaka from Daulatabad and Pundalika Vithala. They were entertained in the courts of Allauddin Khilji and Burhan Khan respectively. Janardanahhatta adorned the court of Shah Jahan.

and Bādāmī does not survive to day, still the best of the paintings are still obtainable at Ajantā, Ellora, Sittannavaśal, Kāñcī, Mamand-pur, Tirumalaipuram, Tirovāṇikulam and Tānjoṛe

The representations at Ajantā ($30^{\circ} 32' N$, $75^{\circ} 46' E$) in tempera and fresco constitute 'the most important mass of ancient painting extant in the world'. They generally run over a very vast period of about seven centuries e.g. between the first century of the Christian era to about 642 A.D. Caves Nos. IX, X, XIX and XXVI are Churches (Caitiyas) and the remaining are all monastic residences or Viharas. There is a great likelihood that the caves along with the paintings must have been built under the patronage of the Satavahanas, Valātakas and the early Cālukyas. Apart from the representations of the Buddha and Bodhisattvas, the other attractive scenes are the love scene (Cave I), the picture of fighting bulls (I), the seated woman (IX), the six-tusked elephant (V), Rājā and woman (IX), the standing Buddha on pillar (X), long tailed monkeys (XVII), woman carrying child (XVII), mother and child making an offering to Buddha (XIX), and the woman standing (II).

Fergusson opined that 'he had never seen anything in China approaching its (Ajantā) perfection.' Vincent A. Smith has rightly observed that, the paintings stand the unfair test wonderfully well, and excite respectful admiration as the production of painters capable of deep emotion, full of sympathy with the nature of men, women, children, animals and plants, endowed with masterly powers of execution¹. Griffiths does full justice to the subject when he expresses that, 'In spite of its obvious limitations, I find the work so accomplished in execution, so consistent in convention, so vivacious and varied in design, beautiful form and colour, that I cannot help ranking it with some of the early art which the world has agreed to praise in Italy (The Ajantā workmanship is admirable; long subtle curves are drawn with great precision in a line of unvarying thickness with one sweep of the brush, the touch is often bold and vigorous the handling broad, and in some cases the impasto is as solid as in the best Pompeian work)... The draperies, too, are thoroughly understood, and though the folds may be somewhat conventionally drawn, they express most thoroughly the peculiarities of the Oriental

¹ Vincent A. Smith, *A History of Fine Art in India and Ceylon*, p. 291

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The kings of Karnataka were the greatest patrons of music. Further, kings like Kārtavīrya Ratta were themselves well versed in the *Saptanga*¹. The *Raghunathābhyudayam* also refers to the Karnataka and Desi music. The *Raghunathābhyudayam* states that, the chief Ragas in vogue then were *Jayamangala*, *Simhalalola* etc., and that the talas in which they were played were *Ratiśīla*, *Turangalīla*, *Rangabharana*, *Anangaparikramana*, *Abhinandana*, *Nanda nandana* and *Abhimāla*, and that one of the forms of dancing was called as *Raghunābhavilasa*.

The following instruments are enumerated in many of the epigraphic and literary records. *Vina*, *Yal*, *Maddale*, *Damaruga*, *Mahamuraja*, *Tarya*, *Nirghosana*, *Trīvāl*, *Mrdanga*, *Kahala*, *Sankha*, *Bheri*, *Pataha*, *Ghante*, *Kausala* etc.

V Dancing

The Kannadgas have also contributed a good deal in regard to the art of dancing. The *Raghunathābhyudayam* refers to the different varieties of dancing (cf. *Supra*). Even some of the kings of Karnataka are known as the best masters of dancing. The institution of the Devadasis must be specially mentioned in this connection.

VI Painting

A succinct study has still to be made in regard to the history of painting in Karnataka. Though the workmanship in Vijayanagara

¹ J B B R A S X, p 252

and Bādāmi does not survive to day, still the best of the paintings are still obtainable at Ajantā, Ellora, Sittannavaśal, Kāñči, Mamand-pur, Tirumalaipuram, Tiruvañjikulam and Tanjore.

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¹ Vincent A. Smith, *A History of Fine Art in India and Ceylon*, p. 291

treatment of unsewn cloth . Here we have art with life in it, human faces full of expression, limbs drawn with grace and action, flowers with bloom, birds which soar, and beasts that spring, or bright or patiently carry burdens, all are taken from Nature's work growing after her pattern and in this respect differing entirely from Muslim art, which is unreal, unnatural, and therefore, incapable of development¹

Ellora The most important frescoes were found in the ceiling of the Ranga Mahal (8th Cen onwards) The earliest painting is reminiscent of Ajanta, but rather less sensitive the latter is decidedly inferior² Especially the representations of Visnu and Lakshmi riding through the clouds borne by Garudas as well as that of a rider upon a horned lion and many pairs of Gandharvas or Vidyadharas are of immense interest

The main credit should go to the Rev H Heras, S J, for pointing out the importance of the Aravidu Dynasty which rendered its help towards the development of art in Karnataka The account of Domingo Paes³ and other foreign travellers refer to the paintings on the walls of the Royal Palaces, but none of them have survived to the present day

The temples of Lepaksi⁴ and Brhadisvara⁵ contain very fine specimens of painting In the Lepaksi temple the Ardbhamandapa consists of the most beautiful panels consisting of the painting of Daknamurti, that of Šiva and Candikesvara Šiva as Gouriprasādhaka, or the scene of Anantatandava of Natesa The temple of Brhadisvara also contains marvellous specimens of painting

1 Griffiths *The Paintings of the Buddhist Caves at Ajanta* pp 79

2 Coomaraswamy of cit p 100

3 Cf Vijayanagara Commemoration Volume p 91

4 Ibid pp 75 ff

5 Ibid p 87 ff

CHAPTER VIII

PHILOSOPHY, MYSTICISM AND RELIGION

The main Landmarks—Philosophies of Saṅkara, Rāmānuja and Madhva—The Dāsakūṭa—Viraśaivism—Religion and Religious sects.

Karnātaka is predominantly a land of Religion and Philosophy. During the historic period, we find that Karnātaka reared the three of the greatest systems of Indian philosophy, namely, those of Saṅkara, Rāmānuja and Madhva respectively. It is in this land again that the two Northern philosophical systems viz., Buddhism and Jaioism drew inspiration even from the point of view of material support and just to build its mighty empire elsewhere in China, Japan, Java and other places, in the case of the former; and in the case of the latter, to remain in this land permanently deep-rooted only to prosper and prosper evermore. Besides these, the three famous schools of devotion of the Haridāsas (popularly known as 'Dāsakūṭa'), the Viraśaivas and the Śrīvaiṣṇavas came into being; and as if to compete with their contemporary institutions in other parts of India, they have all the while tried to reinvigorate the masses with the spirit of universal love and god-head.

I . The Main Landmarks

The recent discoveries in the Indus Valley sites have really opened a new vista for the historian. In our opinion these discoveries definitely possess possibilities of acting as a silver line between the Vedic and the pre-Vedic and thus change the whole outlook of scholarship. Certainly new streams of thought will surcharge the whole atmosphere and they shall help us to give a correct perspective in regard to the origin of the history of gods and goddesses, religious superstitions and beliefs, and the mystical notions in man.

The Four Periods: In the light of the above remarks, the history of Indian philosophy and religion can be divided into four periods,¹ namely, (1) Proto-Indian Period; (2) Vedic Period; (3) Purānic Period; and (4) the Period of Mysticism.

1. cf. A. P. Karmarkar and N. B. Kalamdani, *Mystic Teachings of the Haridāsas of Karnātaka*. Here is an improved version of the same.

During these periods, all the systems of philosophy, mysticism and religion prospered side by side or alternately, and this rich cultural tradition has been handed down to us even to this day. To sum up briefly—
 1 *Pr Vedic Period* During the first period the Mînas and probably the Ābhîras (derived from the Dravidian root Āyir) seem to have fostered the cult of the Śiva and Ranga. We, however, get definite information in regard to the worship of the Divine Triad Śiva, Pârvati and Karttikeya, the Sun, Linga, and tree respectively. The idea of life after death and especially of reaching the world of Śiva was in vogue.¹
 2 *Vedic Period* From the period of Rgveda onwards down to that of the Upânsads—the various ideas of the world creation and later those of Brahmo and Ātman came into being. The cult of sacrifice also takes a definite shape. The idea of rebirth and Karma and all the rudimentary notions of philosophy come into vogue. During the fag end of this period the mighty doctrine of Buddhism and Jainism swayed the minds of the people.
 3 *Purânic Period or Religious Philosophic period* This is the period of consolidation in its true sense. The Hindus marshall all their forces by producing the Gîtâ, the Brahma-ūtras and all the six Darśanas, and later build a full mythology through the Purânic literature. Side by side with these the Pañcarâtra Samhitâs and the Śâiva Agamas as well as the Narada Bhakti and Sandhya Sutras come into being. Śaktism takes deep root into the minds of the people. Buddhism and Jainism also build their empires based on logic, mythology and religion.
 4 *Period of Mysticism* Hinduism receives a new impetus at the hands of Śankara and his successors. And all the saints of India, mainly drawing inspiration from the Bhâgavata Purâna have created various schools of mysticism.

Though much of the past of Karnâtaka is shrouded in mystery its contribution to Indian philosophy and religion since the time of Śankara is much more known and definite.

1 H. Heras "Religion of the Mohenjo Daro people according to the Inscriptions," *Journal of the University of Bombay* Vol V, Pt 1 pp 1-29

II The Three Systems of Philosophy

(1) Life-stories of Śankara, Rāmānuja and Madhva

Sankara.

Śankara seems to have flourished in the 8th century A. D.¹ The sources of his biography are the Śankara digvijaya of Mādhavācārya and Śankara vijaya of Ānandatīrtha. Śankara was born either at Kāladi (acc to Mādhavācārya) or at Cidambarapuram (Ānandagiri), both the places being situated in the Kerala country (Malabar coast). His father's name was Sivaguru according to Mādhavācārya. But Ānandagiri states Viśvajit and Viśistā as being his parents' names.

Śankara carried a dialectical controversy through the whole of India, especially the one with Mandana Miśra being very well known.

He established four Mathas, namely, at Śṛngeri, Dwārakā, Jyotir matha at Badarikāśrama, and Govardhana matha at Puri. There is a Sannyāsin at the head of every Matha who has the title of Śankaracārya, along with which he uses his original name. All the Mathas exercise every moral influence upon the people of Śankara's creed throughout India.

His main works are: Commentary on the Bhagavadgītā, commentary on the ten principal Upansads, the Brahma sūtra Śāṅkara-Bhāṣya, the Viśnu sahasra and the Sanat sujatiya, Viveka cūḍāmanī, Upadeśa-āhasrī, Aparoksānuhūtī, Ātmabodha, Śataslokī, Moha mudgara and other minor works i.e. Satpadī, Stotras of Devī and other deities.

Ramanuja.

It was in the year 1017 A.D. at Perambudur (near Madras) that the young Rāmānuja was born. His father's name is Keśīvabhatta. Rāmānuja married Kāntimati, the grand daughter of Yāmunacarya. In his early years he studied under the Advaitic teacher Yādava-prakaśa. Later a conflict is said to have arisen

1 Telang tries to place him in the 7th century. Sir R G Bhandarkar proposes 680 A.D. as the date of Sankara's birth (cf Report on the Search of Sanskrit Manuscripts 1933, p. 157). Max Muller and Prof Macdonell argue that the birthdate is 783 A.D. (also cf Phatak, I.A. XI, 1882, pp. 174 ff.)

between Yādava-prakāśa and his young disciple—only to end the latter in the former's being converted as the first disciple of the school of Rāmānuja. Yāmunācārya died while Rāmānuja was still young. Still Rāmānuja was invited to adorn the pontifical throne of this great Muni.

Soon afterwards Rāmānuja came under the influence of one Kāñcīpūrṇa, a non-Brahmin disciple of Yāmunācārya, and who was a devotee of the Visnu temple at Kāñci on account of which there was a sudden turn in Rāmānuja's career. Afterwards he visited almost all the parts of India with his new ideas and new creed, established a Matha at Puri, settled the dispute in regard to the nature of the image of Tirupati, and was back again to Conjeevaram.

Very soon afterwards, he had to fly away into Mysore on account of the policy of persecution of the ruler of the land, namely, Kulottunga Cola. On his way he made many halts and converted many, among whom was his famous disciple Āndhrapūrṇa, who has written a work called *Yatirājamārga* consisting mainly of the biography of Rāmānuja. During his stay at Tonnur, his magnificent victory may be said to have consisted of mainly the conversion of the Jain King Bittideva, later known as Visnuvardhana, into his own creed. There is a Matha or monastery of Rāmānuja at Melkote.

During his stay at Mysore, he built the temples of Tirunārāyana at Melkote, and also set up various temples at Belūr and other places in 1117 A.D. to all of which he admitted the Puṇicamas on festive occasions. He also allowed the Sātānis in his creed¹.

The main works of this famous Yatirāja are

1. *Vedānta samgraha* 2. *Śrī-Bhāṣya* 3. *Vedāntasāra* 4. *Vedānta-Dīpikā*, 5. *Gītā Bhāṣya* and other works. It is said that he wrote some of these with the help of his disciple Kūrattīlvār. After Kulottunga's death, he returned to the land of his birth, and living a life of full 120 years, he is said to have retired from this world in 1137 A.D.

Madhvācārya

Madhvācārya was born in or about 1238 A.D. He was born of a Brahmin father named Madhyageha bhatta at Rajatapitha (or

¹ Farquhar, *Religious Literature of India*, p. 245.

Pajaka) near Uḍipi, (at Kalyāṇpur according to another version) which is situated at a distance of about 40 miles due west of Sringeri.

Madhvā studied under Ācyntapreksa, who presided over a Matha at Bhandakere and who is said to have written a commentary on the Brahmasūtras. Thus, Madhvācārya seems to have owed a little to this great Ācārya.

Madhvā travelled through the whole of India twice. On the east of Madras, he converted many into his creed, among whom was the famous Naraharītīrtha, a Daftardar in the Gāñjam Province, but later a regeot of the infant king of Orissa. It was from the treasury of this king that Naraharītīrtha took the images of Rāma and Sita and handed over the same to Madhvā who installed them in his Matha, and they are worshipped even to this day¹.

Madhvācārya is also known by his other names Madhyamandara, Purna prajña and Ānandatīrtha. He is said to be an incarnation of Vāyu, after Hanumān and Bhima.

He is said to have founded his chief Matha at Uḍipi, and two others at Madhyatala and Subrahmanya respectively. He also divided the main Matha into eight sub monasteries 'to each of which he gave a swami'. The worship of Kṛṣṇa is compulsory in these Mathas. There are now eighteen sub sects. The Madhvās are spread mainly in the Kanvada Districts of the Bombay Presidency, Mysore, [the western coast from Goa to] South Kanara, and in Northern India.'

The main sources of his biography are the Maṇimāṇjari and Madhvavijaya written by one Narayana and his father Trivikrama separately. The latter has written 'Vayu stuti' which also throws light on Madhvā's life and teachings.

Madhvā was also a lover of music. He wrote 32 works, the main of them being Gīta Bhasya, Gīta tātparya nīrnaya, Anu vyakhyanā, Sutra Bhasya, Aou Bhāṣya commentary on the Upanisads, Dvadasa tātparya nīrnaya, Viṣṇu tattva nīrnaya Tattva Samkhyana, Tattva viveka, Mayavada kbandana Upādhibhāndana, the ten Prakaranas, Ekādasi nīrnaya and others. Madhvācārya retired from this world in 1317 A.D.

(2) Their Common Features

It is a unique instance in history indeed that these logical acrobats should have also been the propounders of the three basic streams of thought upon which probably the science of philosophy itself builds its mighty little empires. But though they differ mainly in regard to the problem of the inter relation of the three entities, namely, God, World and the Individual Self, yet as having taken root in the same *Aupanisada* doctrines, one finds that there is much that is similar in them. The real contribution of Karnātaka in the past should still remain a mystery though since the time of Sankara onwards it has shown definite capacities of taking the whole world into a higher atmosphere of thought, only to rise and rise evermore. The philosophy of Kant and the doctrine of relativity of Einstein (in the field of Physics) have something in common with the doctrine of Sankara — which fact alone shows the mighty genius of this great persuadage. The doctrines of Rāmānuja and Madhva also have endowed the religious mind with something positive, and thus the religious fervour imbibed by the people of Karnātaka and other parts of India is mainly due to the efforts made by these Acaryas.

All these philosophical systems seem to possess a common background. All these take the aid of the *Prasthānatrayī* (i.e. the ten *Upanisads*, *Gītā* and the *Badarayana sūtras*). They accept Intuition, Scriptures and Inference, as the main sources of Knowledge. They believe in Karma and rebirth and many of these propound both the Mokṣa and the condition of Jīvanmukti. Like Buddhism and Jainism they base their doctrines on a definite background of ethics and consequently the three modes of life, Jñāna, Karma and Bhakti respectively. Sankara alone tries to get out of the clutches of all these with the help of his peculiar doctrine of transcendental idealism. Till then, he allows people to follow all these which are only true till the period of realization. Thus it can be easily perceived that these three philosophies possess much that is common with the remaining Darsanas also i.e. Sāṅkhya, Yuga, Nyāya, Vaisesika, and the Purva Mīmāṃsā; and with Buddhism and Jainism in the same manner.

¹ Cf. the oft quoted stanza:

Isa Kena Kṛṣṇa Prasna Monda Mandukya-Tittirīśa Altareyam ca
Chandogym Bṛhadaranyakam tatha

(3) The Doctrine of Sankara

Sankara was really an epoch making philosopher of the age. Being himself strongly imbued with the spirit of Hinduism, he clearly visualized the forces of the doctrine of the 'Negative void' of Nāgārjuna and the working of the system of Buddhism and Jainism on the mind of the masses; and seeing chaos abroad, he gave a deadly blow to these heterodox systems by cutting, like his great successor in Germany i.e. Kant, the Gordian knot of empirical reality and transcendental ideality.¹ In doing so, he has created a positive entity like Brahman in the place of the 'Negative void' of Nāgārjuna. In fact his main contribution to Indian philosophy is his theories of Māyā, vivarta and that of the distinction between empirical reality (Vyāvahārika) and transcendental ideality (Pāramārthika). As Dr. Radhakrishnan would very aptly sum up, "For Sankara, as for the greatest thinkers of the world, Plato and Plotinus, Spinoza and Hegel, philosophy is the austere vision of eternal truth, majestic in its freedom from the petty cares of man's paltry life "². Let us now enter into the details of his doctrine.

The philosophy of Sankara may be summed up in a nut shell :

'Brahma Satyam Jagan Mithya Jivo Brahmaiva Naparah' thus indicating that 'Brahman (alone) is true, the world false, and the Jivas (have no existence) as apart from the Brahman'.

In fact as opposed to the doctrine of relativity and 'negative void' of Nāgārjuna, Sankara propounded that Brahman is the Supreme Being in this universe. It is a positive entity, pure, eternal and intelligent, but possessed of no attributes.

Further, mainly drawing inspiration from Gaudapāda, he says that there is nothing apart from Brahman in this world. The very notion of the empirical reality and transcendental ideality, or of cause and effect, or subject and object are due to the working of Illusion (Māyā). The Avidyā forms a natural companionship (Svabhāvīkī) with Brahman and is a cause for all this. In fact the superimposition (Adhyāsa) of the untruth upon the true nature of things (cf. Rajusarpa nyāya or Rajataśuktikānyāya) gives rise to the doctrine of

1 Ranade *Constructive Survey of Upanisadic Philosophy*, p. 1.

2 Radhakrishnan, *History of Indian Philosophy*, II, p. 447

the *Vivarita-vāda* as against the *Parināmavāda* or *Satkāryavāda* of the Sāṃkhyas.

Śaṅkara has refuted all the other doctrinaires, i. e. the Naiyāyikas, the Vaiśeṣikas, Buddhists, Jains, the Pāśupatas and others.

The main criterion of Truth, according to Śaṅkara is self-realization (*Anubhava*). All the others assume a subordinate position to this. On account of this the nature of mokṣa or *summum bonum* of life also becomes two-fold, namely, esoteric and exoteric. This realization can take place in the Samādhi or *Turiyāvasthā* (or state of meditation) and not in the other three (Jāgrti, svapna and susupti). It is till then that the world of distinctions as formed of Name and Form (cf. Brāhma-sūtras, Bhāṣya II, i, 14) subject and object, cause and effect, have some existence. Till then the existence of Iśvara becomes a possibility and the process of creation, permanence and destruction of the world has got an existence of its own. But when Anubhava begins to reign supreme all these vanish like a mirage in a dreary forest.

Śaṅkara has also created a due place for all the three modes of life i. e. Karma, Jñāna and Bhakti respectively. But he does not give any primary importance to the same, as he does so in the case of self-realization.

(4) The Doctrine of Rāmaṇuja

As has been very aptly expressed by A. Berriedale Keith, "The essential contribution of Rāmaṇuja to Indian thought was the effort to develop in a complete system, in opposition to the uncompromising Advaitism of Śaṅkara, a philosophical basis for the doctrine of devotion to God (*Bhakti*), which was presented in poetical form in the hymns (*Prabandhas*) of the Alvars." It should be also noted in this connection that, along with the mighty courage he received from Yāmunācārya, Rāmaṇuja also took the aid of various works to propound his new doctrine i. e. the commentary of Bodhāyana and the works of Tanka, Dṛamida, Guhadeva, Kapardin and Bhāndi respectively.

* * *

Brahman = Nārāyaṇ (The Highest - Para)
(Manifests himself in five forms)
Abode Vaikunṭha)

1.	His Consorts Lakshmi (Prosperity), Bhū (Earth) and Līlā (Sport), In Vaikunṭha are also the delivered souls	2	The three or four Vyūhas (after the addition of Varudeva)	3	Tho' Ten Avatāras	4.	Antaryāmin (dwells within the heart)
1.	Samkarsana possesses knowledge (Jñāna) and power (Bala)	2	Pradyumna possesses wealth (Aisvarya) and vigour (Vrya)	3	Aniruddha possesses creative power (Śakti) - (Tejas)	4	Viṣnudeva when added as a fourth Vyūha possesses all the six qualities

Unlike the tenets of Śankara the doctrine of Rāmanuja creates a distinction between the three entities, God, world and the individual self. His doctrine may be compared to that of a pumpkin and its contents. The seeds and the chaff in it, according to the notion of Rāmanuja, may become the individual souls and the world. They are distinct from the pumpkin itself still remaining within it. Even so, the philosophical entities Brahman, the world and the individual souls are real, eternal, distinct - but still remaining within the Brahman itself, which is possessed of attributes or qualities.

In the Pralaya condition the Brahman is in the causal state (Karanavastha). From this condition the universe develops by the will of God. All the souls will take different forms and bodies according to their past Karma (action, deed). When the creation adopts its full fledged state the Brahman occupies the state of an effect (Karyavastha). Thus Rāmanuja accepts the Parinamavada.

"The individual souls, which are a mode of the supreme soul and entirely dependant upon and controlled by it, are nevertheless real, eternal, endowed with intelligence and self consciousness, without parts unchanging, imperceptible and atomic (Brahma sutra II ii, 19-32). Such a doctrine also necessitated a division of souls to their different stages of attainment. Rāmanuja has, however, classified them as (1) Eternal (*nitya*) like Garuda and Ananta (2) Released, *Mukta* and (3) Bound (*Baddha*).

The doctrine of Bhakti (Devotion) has a prominent place in the doctrine of Rāmanuja and the other two Jñāna and Karma assume a subordinate position they forming merely preparatory stages leading to Bhakti, which is an intuitive perception of God. He also adds to the same two more elements i.e. of Prapatti (complete cessation) and Ācaryabhimanayoga (under the complete care of the preceptor).

His system of the Vyuhas is explained in the (cf also *infra* 'Religion'). He always makes use of in support of his arguments.

(5) The Doctrine of Madhva

The doctrine of Madhva can be beautifully summarized through an oft-quoted stanza composed by Vyāsarāya :

श्रीमन्मध्वमते हरिः परतरस्तयं जगतत्त्वतो
भेदो जीवगणा हेरतुचरा नीचोचमावं गताः ।
मुक्तिंनेजसुखानुभूतिरमला भक्तिश्च तत्सम्पन्नं
हक्षादिक्षितयं प्रमाणमखिलामनायैकवेदो हरिः ॥

In fact, unlike Rāmānuja, Madhva is more theistic and he has created a clear bifurcation between the three entities Brahman, World (Jagat) and the Individual Self (cit). In his opinion, Brahman is supreme, real, eternal and possessed of qualities etc., and even so are the Jivas and the world real and eternal. Besides this they are distinct from each other and mutually distinct too. This is his unique doctrine called Pāñca-bheda (five distinctions).

His doctrine being more theistic in nature, Madhva always takes the aid of the Rgveda, the Bhakti-sūtras, the Pañcarātra - Sāṃhitās, the Mahābhārata and the Purāṇas to prove his own doctrine. But the real credit should go to this master-philosopher to the extent that, herein we find a rare combination of philosophy and religion – namely, with the aid of all the Vaiṣṇava religious lore obtaining in the Purāṇas and other works, he has successfully built this marvellous philosophical structure of his own.

Madhva has divided the world into categories like the Vaishēśikas, however, introducing a few changes of his own. In solving the problem of cosmology he has taken the aid of the Purāṇic accounts along with that of the Sāṃkhyas in regard to the evolution of Purusa and Prakṛti. (He adopts the Parināmavada.

Brahman (or more properly Viṣṇu-Nārāyaṇa) according to Madhva is a substance. He is the supreme being in the universe. His abode is Vaikuṇṭha. Laksmī is his consort and she is distinct from him. She has two sons, namely, Brahmā (the creator) and Vāyu (the helper in the attainment of 'philosophical snlace').

One of the main contributions of Madhvācārya to Indian philosophy is his theory of gradations (Tāratamya). The souls

Unlike the tenets of Śankara the doctrine of Rāmānuja creates a distinction between the three entities, God, world and the individual self. His doctrine may be compared to that of a pumpkin and its contents. The seeds and the chaff in it, according to the notion of Rāmānuja, may become the individual souls and the world. They are distinct from the pumpkin itself still remaining within it. Even so the philosophical entities Brahman, the world and the individual souls are real eternal distinct but still remaining within the Brahman itself, which is possessed of attributes or qualities.

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 मेदो जीवगणा द्वेरनुचरा नोचोचमाव गता ।
 मुक्तिं न जपुखानुभूतिरमला भक्तिथ तत्साधनं
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One of the main contributions of Madhvācārya to Indian philosophy is his theory of gradations (Tāratamya). 'The souls

being innumerable, he divides them into three categories e.g 1 the lesser Gods, the Pitrs, Rsis etc., 2 those who are destined for salvation, and 3. demons, advocates of the doctrine of Mayā and others. In fact there are nine gradations among all the Gods, manes and human beings, according to which even Rudra occupies a subordinate position.¹

The idea of moksa consists in the direct realization of God, for which right knowledge is necessary. Madhva describes in detail the eighteen modes of life in regard to the process of attainment of the highest goal (i.e Śama, Dama, Bhakti, Saranagati etc.) The service of Viṣṇu can be performed in three ways : i.e by stigmatization (Ankana), by giving his names to sons and others (Namakarana) and by worship (Bhajana). The other details in this connection are also given.

It should also be noted in this connection that Madhva propounds a distinction between souls here and a distinction between the souls themselves and God even in heavens above.

III Mysticism In Karnataka

(I) Main features of the Dasakuta and Virasaivism

"This body is Yours, so is the life within it; Yours too are the sorrows and joys of our daily life"

"This body of ours and the five senses, which are caught in the net of illusion, all, all is Yours. O, source of all desires that the body bears, is man his own master? Nay, all his being is Yours".²

Kanakadasa

Perhaps no other mystic could have equally expressed so beautifully the mystical notions in man. The passage in life of a mystic can be compared to that of a lone traveller in this mundane world. But the life of a mystic becomes at once sublime on account of his being anxious of every phase in life. He is willing to embrace all the sorrows, miseries and disappointments as gladly as he should have done in regard to the better side of life. Side by side with this element

1. R G Bhandarkar, *Collected Works*, IV, p 84

2 Iyengar, *Popular Culture in Karnātaka*, p 78

of personal eqnanimity, dispassionateness and universal love, he also possesses a full faith in the supreme power, to whom he ultimately surrenders his all-in-all. While this is the gist of mysticism, the science of mysticism tries to divide all these factors piecemeal, and thus tries to trace the historical aspect of the man and its working.

Like the other schools in India i.e. the Varakaris, Ramānandis, Caitanyas and others, the contribution of Karnataka in the field of mysticism is marvellous indeed. If we leave aside the school of the Śrīvaśoavas - which belongs more to the land of the Tamilians we find that the two schools of the Viraśaivas and the Dasakūta originated and flourished in this land since the twelfth and the thirteenth century A D respectively. Like all the other saints in India i.e. Jñānesvara, Ekanātha, Tukarama, Caitanya and others, the mystics belonging to these schools have made all possible use of the pre-Vedic, Upaniṣadic, Buddhist, Āgamic lore and that contained mainly in the Bhagavata Purana, and have created their own enchanting structures only to please and please all those who are inclined towards this side in life. These two schools, mainly started by Basaveśvara and Vyāsarāya, have many features in common between them.

In fact, after Buddhism and Jainism, both these schools were the first in Karnataka to adopt the language of the land, namely, Kannada, in expressing their own religious ideas. The main credit, however must equally go to Allama Prahhu and Basaveśvara, as it should to Narahariṇītha and Śripadarāya. Irrespective of the paraphernalia of the philosophical and religious terminology, namely, in matters of the names of gods (Viṣṇu and Śiva), and modes of worship etc., both these schools preach almost the same principles of Ethics. As in the Viraśaiva system, mystics like Kanakadasa and Purandaradasa have taught the principles of non distinction of caste in the cause of devotion. Further consciously or unconsciously they have felt the oneness of God, as being both within and without, though the terminology used for expressing this mode of attaining the highest state of bliss is different i.e. Anuhava (Dasakūta) and Anuhāva (Viraśaivism). Like all the other schools in India both these have given predominance to the Bhaktimārga than the other two i.e. Jñāna and Karma respectively. But the Viraśaivas differ from the Haridasas mainly in regard to their notion of God.

In fact like the Caitanyas of Bengal, the Viśāivas have given predominance to the love element (as between husband and wife) while expressing their ideas of relationship towards God (cf *infra*). Apart from this, the Haridasa and Viśāivas look towards God as father, mother and brother, and they revere him equally from a distance. Though the two schools philosophically disagree with each other—one being Dvaita and the other akin to Advaita and Viśistadvaita, they both agree on one point that, the Bliss can be realized and enjoyed here as well as in the next world.

With this brief survey we shall now deal with the main aspects of their teachings

(2) The Dasakuta

It was early in the thirties of the sixteenth century that a group of mystics started a school, namely, the Dāsakūta under the Presidentship of the famous Vyāsarāya (1446-1539 A.D.)—though the main ideas underlying the same were already watered and nourished by the great Naraharīrtha (1331 A.D.) and Śripādarāya (c 1492 A.D.). The Dāsakūta, meaning a gathering or group of slaves or servants of Hari began with a mild beginning and consisted of a few disciples among whom were the famous Purandara, Kanaka, Vijayendraswami, Vādirāja and Vaikunthadasa. Though the distinction between Dāsari and Vyāsaru came into existence in the time of Vyāsarāya alone, yet the expression assumed a different meaning afterwards, namely, the two branches of persons using the Kannada or the Sanskrit languages to convey their thoughts were to be called either as Dasaru or Vyāsaru. A list of about 200 names of the Haridasa is discovered upto now—in which are included the names of three females.¹ The Haridasa were the staunch followers of the doctrine of Madhva. They have produced a vast literature on different subjects and have composed innumerable songs on mysticism (cf also *supra* 'Literature').

Dark Night of the Soul²

Whereas the philosopher always moves in an atmosphere of intellectual thought, the mystic, on the other hand, roams within the

¹ Katmarkar and Kalamdani, *The Haridasa of Karnātaka*, p. 10

² The Translations adopted in this chapter are from the 'The Haridasa of Karnātaka'.

world of intuition. In fact, the first stage of mysticism consists of repentance and self purification. St John of the Cross designates this as the 'Dark Night of the Soul'. Further the beginning of this stage in the life of man takes place even with a small incident. The particular incidents of the nose-ring, or the regaining of life, or the defeat in battle really acted as landmarks in the lives of the great Purandara, Jagannatha and Kanakadasa respectively. With the initiation of this stage the Haridasas have expressed their complete repentance for their past sins and a consequent disgust with the mundane existence i.e. land, money and woman. Purandara was now tired of visiting the doors of others like a dog,¹ and Śrīpādarāya once even thought of hanging himself to the branches of a tree.² Yet out of these troubles and turmoils the Haridasas fall back upon the help of God who alone is their saviour. Here is a sublime song of Kanakadasa wherein he draws a distinction between God and himself:

"I am very humble and poor, and Thou art the giver to all the world. I am without any intelligence. When considered, Thou art the bestower of salvation of great merit. What do I know of Thee? Thou art the image of best intellect. Is there anyone that is like Thee? Oh Lord protect us"³

Nature of God Purandara entreats God with an oath.⁴ If God has saved the saints of the past, namely, Pralhāda, Bah, Ajāmila and others, how can he not save him who has surrendered his all in all? God is all pervading, omniscient and omnipotent. He is the Supreme Lord and mother, father and brother of the devotee and the world. The devotee fully relies on God and tries to merge in his divinity keeping himself aloof as a separate entity. In fact Śrīpādarāya's only prayer is

"Let my head bow down at Thy feet, Oh Hari, let my eyes of knowledge gaze at Thy figure etc."⁵

Thus he submits all his personal belongings at the feet of God.

1 Purandara K Pt II, 167 2 Śrīpādarāya, K 53

3 *Haribhaktisāra*, 49

4 Purandara K. Pt II, 167

5 *Śrīpādarāya*, K 14

Realization And thus the next stage of self realization begins to dawn upon the mystic. Purandara, Kanaka, Vijayadāsa and Gopāladāsa have all given expression to this stage of realization Purandara says

"Purandara Vitbala dwelling in my heart is obtained, what else is required? (II, 71) ¹

Or even Kanaka expresses*

"O Hari the highest goal is achieved by me for ever Thou Thyself art my preceptor Thou hast captured my mind and made it rest at thy feet, and I am afraid of none" ²

Samsare The great Leibnitz has given a correct expression in regard to the cobwebs of this evanescent samsāra "Would any man of sound understanding, who has lived long enough and has meditated on the worth of human existence, care to go through life's poor play on any conditions whatever?" ³ Even the Haridasa are equally eloquent on the drifting nature of the mundane world Nothing is permanent, neither land, money nor woman Kanaka says ⁴

"This body, having appeared just like a bubble on the surface of water, disappears And in this big forest of Samsāra, I am lost (Haribhaktisāra, 75)

Still the human being is possessed of pride and takes care of his surroundings But Kanaka just gives a beautiful simile

"Just like the image of mortar (situated) in a tower appears to have borne the burden of the tower (itself), even so, who is actually bearing the burden of Samsara (Haribhaktisāra, 82)

All the Haridasa have their own say on this point

Rebirth and Karma All the Haridasa are full believers in the doctrine of Rebirth and Karma

¹ Ethics ² The very backbone of Hindu philosophy and mysticism consists of a strong foundation of ethics The Dhamma of the great Buddha was also in our opinion partly responsible for this

1 Purandara K II 71

2 Kanakadasa K I, 83

3 Radhakrishnan, *History of Indian Philosophy* I, p. 364

The Haridāsas have accepted all the modes of life, namely, Jñāna, Bhakti and Karma respectively. They also give a due predominance to the devotional side of life. Purandara, Kanaka and Jagannātha (cf. *Yāva kuladavadenu-in Harikāthāmrītasāra*) have clearly laid stress on the non-distinction of caste in the cause of devotion. Kanakadāsa does not believe in the divinity of the lesser gods Durgi, Mari, Cavadi, etc. Due predominance is given to the practice of Yoga too. Purandara has admitted the various kinds of Mokṣa (i.e., Sāyujya, Sālokya, Sārūpya and Sāmīpya)¹. Haridāsas like Vādūraja and others are staunch advocates of Mādhyvism alone, though Vādūraja is responsible for the conversion of the goldsmith class in North and South Kanara into the fold of Mādhyvism. The Haridāsas have also dealt with the other topics: importance of Name, advice to mod etc. They have composed innumerable songs on Kṛṣṇa and the other Avatāras of Viṣṇu. Prasāda Venkateśa has also written a work on 'Rādhāvīlās-campū'.

(3) Virasaivism

Sir R. G. Bhaudarkar, however, maintained that this was a 'new system by itself' and that expressions like Satsthala etc. occurring in it are not to be found in any older system.² In our opinion, the system is in no way 'new' to Indian religion and philosophy. It seems to be a direct development of the doctrine preached by the Māheśvaras. Like the Tāmil Saivas the Viraśaivas also call themselves as *Māheśvaras*. It is worth noting that the expression 'Vira' in 'Viraśaiva' looks like an imitation of the original expression 'Viṭamāheśvara'. Further some of the terminologies are borrowed from the cult of the Māheśvaras. Tiromūlar, while dealing with the system of the Māheśvaras in the seventh Tantra of his famous work the *Tirumandiram* deals with the topic of the *Sat-sthalas* and refers to the six Lingas i.e. Anda Linga, Piṇḍa Linga, Sadāśiva Linga, Ātma Linga, Jñāna Linga, and Śiva Linga respectively. The above terminologies are partly to be found in the system of the Viraśaivas also.

The Viraśaiva school is now affiliated to the 'moderate or sober' school of Saivas known as the Saiva-darśana, or Siddhāntadarśana

1. Purāṇa V. 142.

2. Bhaudarkar, *Vaisnavism, Saivism, etc* p. 190.

VIRASAIISM

The Doctrine of the Sat sthalas

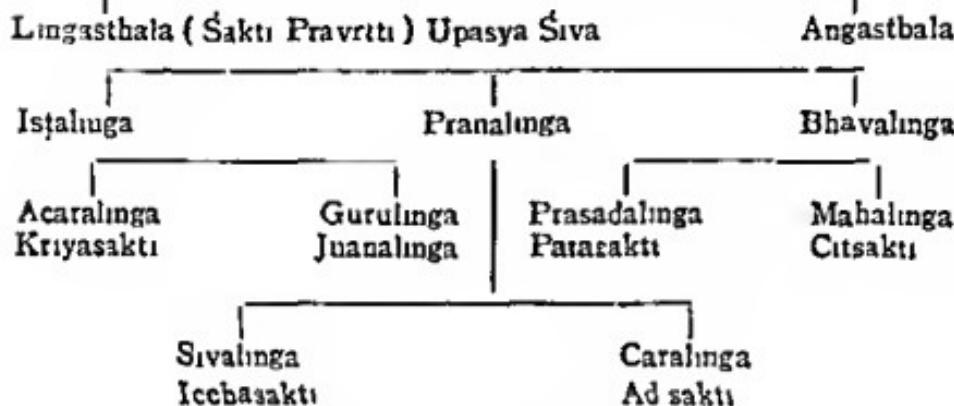
(The realization and practice of which leads to salvation)

I The Lingasthalas

The Supreme Entity Śiva

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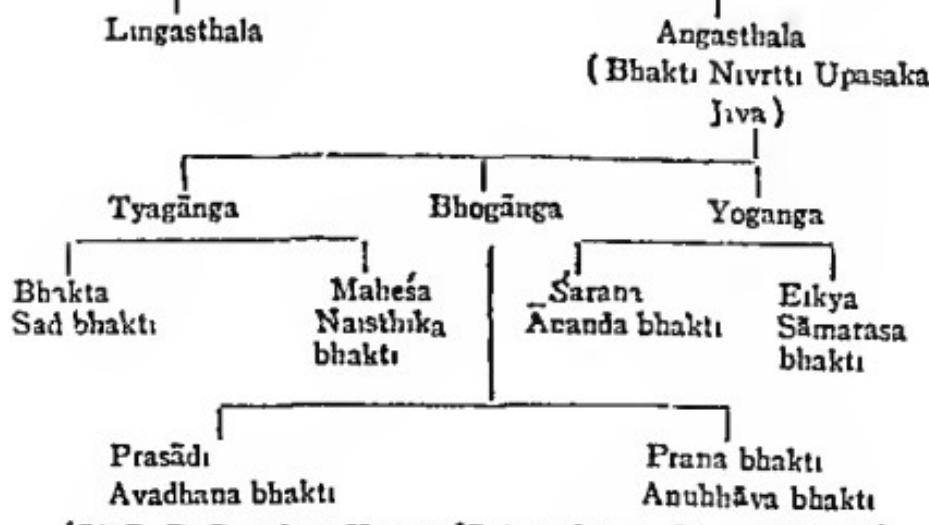
Śivasaktyatmaka Nihkala-Śiva tattva



II The Angasthalas

The Supreme Entity Śiva

Śiva saktyatmaka Nihkala Śiva tattva



(Cf R. R. Dīwakar, *Vacanaiśtrarahasya*, II pp 326-27)

as it is called by its followers.¹ The Viraśaivas (Stalwart Śaivas) are designated as Lingāyats.

Originator of the System

A great controversy has been mooted around the question as to the real founder of the system. Some are inclined to hold that Basava was the main founder of the sect, whereas others like Fleet believe that the real leader of the sect was Ekāntada Rāmayya.² There is also a general tradition, namely, that the very ancient ascetics who founded the sect were Ēkorāma, Pānditārādhyā, Revana, Marula, and Visvāradhyā, who are 'held to have sprung from the five heads of Siva, incarnate age after age'. And according to this tradition Basava only revived the system. Brown proposed that these main founders were Ārādhyas. Sir R. G. Bhandarkar endorsed the viewpoint by adding, 'Taking all the circumstances into consideration what appears to be the truth is that the Viraśaiva creed was reduced to a shape by the Ārādhyas, who must have been men of learning and holy living, and the subsequent reformers such as Baśava, gave it a decidedly uncompromising and anti-Brahmanical character. And thus these two sects of the Viraśaiva faith came into existence'.³ Further, he postulates a period of about one hundred years between the origin and revival respectively of this system. But according to Farquhar, the five founders of the system probably seem to be the contemporaries of Basava, 'some older, some younger'.⁴ However, the suggestion of Fleet that Ekāntada Rāmayya happened to be the leader of the new sect appeals to us especially in the light of the story recorded in the inscriptions located in the Somanātha temple at Āblūr (Dharwar District).⁵ The inscription belongs to the reign of Mabāmandaleśvara Kāmadeva (1181-1203 A.D.) of the Kadamba family of Hāngal.

The above story gives us a clear perspective regarding how the basis of the Viraśaiva faith was being laid. And eventually it was only left for the great Baśava to build a strong structure of philosophy on this foundation of Viraśaiva mysticism. Thus if we can make a distinction between these two i.e. Philosophy and Mysticism - we

1. Bhandarkar, *op. cit. loc. cit.*

2. Fleet, *Dynasties of the Kanarese Districts*, p. 481

3. R. G. Bhandarkar, *V. S. f. Collected Works*, IV, p. 191

4. Farquhar, *op. cit.*, p. 260

5. Fleet, 'Inscriptions at Abilur', *E. I. V.*, pp. 213 ff.

may say that the first five Ācaryas, under the leadership of Ēkāntada Ramayya or Ēkorāma were responsible for promulgating the school of mysticism, whereas Basava built a philosophical edifice over it. However we shall now study the life and personality of this great Basava.

Basava

Though the Virasaiva school of mysticism must have come into existence prior to the period of Basava still the life and teaching of Basava really added a system of glamour to it, so much so, that he was later on considered even as an Avatar of Vrsabha or Nandi. However peculiarly like many other founders of philosophical schools in India his life also is shrouded in mystery. Various versions are current and they are recorded in different Kannada works e.g. *Basava Purana*, *Cennabasava Purana*, *Singiraja Purana*, *Basavaraja deva Ragale*, *Vrsabhendra Vijaya* and *Bijjalaraja Caritre*. The *Basavarājadeva-Ragale* of Harihara gives a slightly variant version. Otherwise the other Purānas detail the traditional account.

Basava was born at Bagewadi to his parents Madiraja and Madalamhika. He was an Aradhya Brahmin. He was designated as Basava on account of his supposed character as an incarnation of Nandi or Vrsahha. The Purānas generally maintain that he was the minister of Bijjala and that he caused the murder of King Bijjala on account of the latter's killing the two devoted Lingayats Halleya and Madhurayya. The Jain version maintains that he caused the murder of Bijjala because the latter had taken the beautiful sister of Basava as his concubine. As against the opinion of R. G. Bhandarkar, Fleet expresses the view that there is no evidence to prove that Basava caused the murder of Bijjala.¹ Basava is said to have become absorbed in Sangmeśvara at Kudal though the Jain version states that he committed suicide. His brother Cennabasava also has attained great fame in the annals of Karnātaka history.

The Religious Tenets of the Lingayats

Over three millions of people have imbibed the spirit and cult of Lingayatism, and they are mainly spread over the whole of the Bombay-Karnātaka, the Mysore territory, the Nizam's Domi-

¹ Fleet *Dynasties of the Kanarese Districts* p. 481

nions and part of the Madras Presidency. The five original monasteries described to have been established are as follows¹

Monasteries	First Mahant
(1) Kedārnāth, Hīmālayas	Ekorāma
(2) Śriśaila, Near Nandyāl	Panditāradhyā
(3) Bāleballi, West Mysore	Revana
(4) Ujjini, Bellary, Boundry Mysore	Māsula
(5) Benares	Viśvāradhyā

Besides, there are monasteries in almost all the villages wherein the Lingāyats are in predominance. And they all belong to one of the five main monasteries detailed above. The Lingāyats are ordinarily divided into four classes e.g., (1) Jangamas, (2) Silavants, (3) Banajigas and (4) Pañcamālis, respectively.

The Jangamas were not a 'profligate class' as Sir R G Bhandarkar once pointed out. As we have seen elsewhere the Saiva ascetics had spread through every nook and corner in ancient India and evidently the Jangamas later on formed part and parcel of the same. The Jangamas were of two types e.g. (1) Jangama householders and (2) Celebrate Jangamas. The latter class is held in high respect. The celebrate Jangamas get actual training in a monastery and receive initiation (*dīksā*).

They are again subdivided into two classes (1) Gurusthalas and (2) Viraktas. The former are to look after the domestic rites and are entitled to become Gurus. The latter are to instruct people in matters religious and philosophical. The monasteries (including the five main monasteries) in which the former reside are called Gurusthalas, whereas those in which the latter preach and practise are designated as Satsthala.

The Lingayat Every Lingayat has to worship his Guru and the small Linga, which he is ordained to wear 'in a reliquary hung round his neck.' After the birth of the male child the father's Guru performs the eight fold (*aṣṭāvaraṇa*) ceremony, i.e. *Guru, Linga, Vibhūti, Rudrākṣa, Mantra, Jangama, Tīrtha and Prasāda*.

1 Farquhar, *An Outline of the Religious Literature of India*, p. 260

These are called the 'eight coverings' as they are deemed to grant protection from any sin.

At the time of the Dikṣā ceremony the *mantra* consists of 'Om Namah Sītāya'. The Guru holds the Linga in his left hand, performs worship in the sixteen modes (*Sodasopacara*), and hands over the same to his Sīya in his left hand enjoining him to look upon it as his own soul, and then ties it round the neck of the disciple with a silken cloth by repeating the *Mantra*. But before taking the Dikṣa the Sīya performs the ceremony of five pots which represent the five monasteries. As Farquhar observes, the five pots are placed exactly as the symbols used by the Smartas in their private worship are placed.

Lingayats have to perform the worship of the Linga twice every day. On the arrival of their Gurus, they have to perform the Padodaka ceremony in the usual sixteen fold manner (*Sodasopacara*).

The Lingayats can be divided into two classes

(1) The Lingayats proper, and the (2) Āradhya Brahmins. They are spread over in the Kannada and Telugu Districts. The latter have more affinities with the Smārtas Brahmins, and wear a thread (*Yajñopavita*) clung with the Linga. In our opinion, they seem to have been the first people who accepted Brahmanism, and that they retained both the traditions—the original worship of the Linga and the later acceptance of the Brahmanical cult of the Upanayana ceremony etc. They need not be considered as 'outcast Lingāyats' as some scholars propose to hold them.

They bury their dead. There is no objection to widow remarriage amongst them.

Vīraśaiva Philosophy¹

The supreme Being of the Universe is the absolute, highest Brahman, which is characterised by existence (*sat*), intelligence (*cit*) and joy (*Ananda*). It is the essence of Siva (*svatatva*) and is designated as *sthala*. The word *sthala* is interpreted in various ways

¹ Farquhar op cit p 261

² We have mainly followed Sir R. G. Bhandarkar's analysis in this connection cf V, S etc (Ed Collected Works, Vol IV) pp 191 ff.

(1) The various *tattvas* or principles exist in the Supreme Being originally, and even after the dissolution of the universe they resolve themselves into it. Hence by splitting the word *Sthala* as *Stha* (sthaoa) + *la* (laya - resolving) we get the right interpretation of the word. (2) secondly, the "name is given to it also as it is the support of the whole material and spiritual world and holds all powers, all luminaries, and all souls. It is the resting place of all beings, of all worlds, and of all possessioos. (In fact), it is the highest place to be attained by those who seek the highest happiness, and, therefore, it is called the one only and non dualist *sthala* (position)"

The *Sthala* becomes divided itself into two, namely, *Linga sthala* and *Anga sthala*. This is due to the agitation of its innate power (*sakti*). Lingasthala is the Siva or Rudra and Angasthala is the individual soul, the worshipper or adorer. Eventually there is a similar division in Sakti also e.g. into Kala and Bhakti which restore themselves to Siva and the individual souls respectively. The Sakti leads to action and entanglement with the world, whereas Bhakti acts in the opposite direction and leads towards final deliverance, and brings about the union of the soul and Siva.

The Linga is of Siva himself. The Linga sthala is divided into three components (1) Bhāvalioga, (2) Prānalioga and (3) Iṣṭalioga.

The Bhāvalioga is without any parts (*kalā*) and is to be perceived by faith. It is simple *sat* (existence), not conditioned by space or time, and is higher than the highest. The second is to be apprehended by the mind and has parts and is without parts. The third has parts and is apprehensible by the eye. This covers all desired (*īsta*) objects and removes afflictions; or it receives its name, because it is worshipped (*īsta*) with care. The Prānalioga is the intelligence (*cit*) of the supreme soul, and Iṣṭalioga the joy. The first is the highest principle, the second is the subtle form, and the third the gross form, corresponding to the soul life and the gross form. They are characterized by use (*prāyoga*), formulas (*mantras*) and action (*kriya*). Each of these three is divided into two: the first into *Mahalinga* and *Prasādalinga*, the second into *Caralinga* and *Sivalinga*, and third into *Gurulinga* and *Ācaralinga*. These six are operated on by six kinds of Saktis, and give rise to the following

six forms *Cit sakti*, *Para sakti*, *Ādi sakti*, *Iccha sakti*, *Jñāna-sakti* and *Kriya sakti* respectively. These form also the ways of looking at God.

The *summum bonum* of life consists of a union of the individual soul with Siva (Samarasya). But as Sir R G Bhandarkar would suggest that, "the goal thus pointed out does not involve a perfect identity between the supreme and the individual souls, or shaking off of individuality and becoming a simple soul unconscious of itself which is the doctrine of the great non dualistic school of Sankara".¹ But according to him again there is a difference between the system of Rāmānuja and Viśiṣṭādvaitism, in so far as, according to the latter, God possesses a power which leads to creation (and thus, it is the power that characterizes God) whereas the rudiment of the soul and of the external world is His characteristic according to the former. Therefore rightly does the learned scholar designate the system of the Liogayats as a school of qualified spiritual monism.

As noted above the Bhakti forms the main characteristic of the soul. It is a theodicy which leads towards the final realization and consists of three stages, and corresponding to these, the Agasthala also is divided into three components. We are giving in a tabular form all the results of this system.

Vīraśaiva Mysticism

"Do not think that I am a helpless woman and threaten
I fear nothing at your hands. I shall live on dried leaves
and lie in sword. Cennamallikārjuna, if you will, I shall
give up both body and life to you, and become pure."²

This was the way in which the great Basava had infused the thrilling note of mysticism in the mind of the masses. The Vīraśaivas, like the other saints of the world : e Plotinus, Jñānesvara, Mīrabai, Caitanya, Purandara Kanaka and others, had imbued this spirit of optimism in regard to the life in man, let him or she be of any creed, sex or community.

¹ Bhandarkar op cit p 195

² Iyengar, *Popular Culture in Karnataka* p 47

Dark Night of the Soul: The Śivasāras also passed through this stage. Like others they felt the pangs of Samsāra, repeated for their past actions; and now with full faith in God they placed themselves at the mercy of God. Here is a sublime psalm by Basava :

" Spread not the green of the pleasures of the senses before me. What does the brute know but to bend to the grass ? Take away my distress, feed me with devotion, and give me a drink of good sense, Oh God Kūdala Sangama ".¹

Nature of God: The Viraśaiva saints have vehemently expressed their views in regard to the all-pervading characteristic of God. Here is a sublime song by Allama :

" In hill, valley and cave he said, and in flood and field, every where he saw God. Wherever he cast his eyes, there was God. Unseen of eye, invisible to mind, here, there and everywhere was God Guhēśvara overflowing in space ".² Or again, " He knows not diminution nor growth. He does not move. He is the endless victory. Our Guhēśvara is the light within light. "

Or sometimes the love element, like that of Caitanya predominates. Ceonamallikārjuna expresses .

" I have bathed and robed on tumeric and have worn apparel of gold, come my lover, come my jewel of good fortune ; your coming is to be the coming of my life. Come, Oh come ".³

Realization (Anubhāva) : After these entreaties and self-surrender before God, the devotees enjoy the highest state of Bliss. Here is the perfect song of Mahādeviakkā who sees God everywhere

" The one has become the five elements. The sun and moon, Oh God are they not your body ? I stand up and see ; you fill the world. Whom then shall I injure ? O Rāmaoath ".⁴

Basava, Allama and others also reached this stage

1. Ibid , p 30

2. Ibid . p 38

3. Ibid. p 50

4. Ibid , p 54.

Ethics The teachings of the Sivāśāras had a strong and firm ethical background. According to them full faith in God (Bhakti and Bhāva), Jñāna and Karma were the necessary requisites for attaining the final stage of being in tune with the Infinity. They believed in the doctrine of Rebirth and Karma. They did not believe in the existence of many gods. They were against the restrictions of caste in the cause of devotion. Their main contribution to the philosophy of mysticism is their idea of 'communal property' 'Our earnings are also meant for the devotees of God.' Both Basava and Allama preached it. Besides this they preached the Viraśāiva religion equally sincerely as the Haridāsis did. They also preached that worship of God should be performed with full faith. We shall end this brief survey only with the truthful statement of the eminent Kannada writer Masti Venkatesh Iyengar "The Viraśāiva movement made a great experiment. In revulsion from a dead formalism which seems to have been the prevailing feature of popular religion in those days, it emphasised the share of the mind and the heart in anything worth the name of religion and invited all people to realization."¹ This marvellous system included people of all castes and communities and it has done a great service to the masses even to this day.

IV Religion and Religious Sects

The earliest religion of the land consisted of the worship of the Divine Triad consisting of Śiva, Pārvati and Karttikeya, and the Naga, Sun and others. The Nāga worship seems to have been in vogue as the representations and inscriptions of the time of the Cutu-Satakarnis indicate it. The famous Talgunda inscription of the Kadambas refers to the Pranavesvara temple 'at which Sātakarni and other kings had formerly worshipped.' The Kadambas were evidently the devotees of Śiva as the traditions of their origin and the expression Mukkanna Kadamba would prove it. The Kadambas and the Cālukyas were the worshippers of Kārttikeya also. Besides the Guttas, Sindas, the Pāndyas and other dynasties are closely related to Saivism. The various sects of the Pāśupatas, Kalāmukhas, Goravas and others came into vogue during the early period.

¹ Ibid., p. 56

Besides, the two of the best Saiva systems of Siddhāntism and Viraśaivism originated in Karnataka

Along with the tradition of Saivism we find that the worship of the Hindu Trinity Brahma, Visnu and Mahesvara came into vogue during the time of the Calukyas. The caves at Badami and Elephanta are specific instances in this connection. Later the cult of Hari-hara also was introduced in this land. The famous systems of Va snavism, Mādhwism and Śri Va snavism were also ushered in this land. They are still the living religions to day. Side by side with Hinduism, the other religions like Buddhism, Jainism, Christianity and Islam became the features of Karnataka religion. We are not in a position to deal here with all the problems in detail. Still one fact can be very much easily perceived that with the exception of the Muhammedans all the followers of the other religious systems seem to have observed religious tolerance. It is really unique that at Belgam (or Belgamve) there were the temples of Hari, Hara, Kamalasaoa, Vitaraga and Buddha respectively.¹

We shall now give a brief survey of the early development of the religious and sects below.

The teachings of Sankara, Ramanuja, Madhva and Basava had their own effect on the minds of the people and all these along with Jainism developed and prospered during the historic period. We shall deal with this problem in brief in the following pages.

(i) Buddhism

As Dr. Altekar has rightly pointed out, 'Buddhism was never so strong in Karnātaka proper. The highest number of the Buddhist population in the 7th century A. D. could not have been more than 10,000'.² It was since the time of Aśoka that Buddhism began to make its appearance in Karnātaka. Aśoka had set up the Edicts at different places, i.e. Siddapur, Maski, Kophal etc. They contain precepts of general Dharma. It is also worth noting that the Kannada merchants from Banavāsi and other places made rich and magnificent donations towards the construction of the famous caves at Kārlī, Kanheri and other Buddhist establishments. The Chinese

¹ E C VII, sk 100

² Altekar, op cit p. 271

traveller Yuan Chwang makes a reference to 100 monasteries as having been situated at Kon ki ni-pu lo (Konkan). According to Dr. B. A. Saletore¹ traces of Buddhism can be found in the Tulu country e.g. at Karkal, Kadurka, Knūjara, Puttūra, etc. Later definite references are to be found in the case of Buddhist establishments at Dambal² (two monasteries), Kampilya (Sholapur District one monastery) and Belgame (18 Agraharas). The latest traces are to be found till about the end of the 11th century A. D.³ But Buddhism soon disappeared on account of the teachings of Sankara as well as the growth of Vaisnavism and Saivism in the country.

(ii) Saivism

Saivism was the earliest religion of the land. It was reared under the rulership of the Cutū Sātakarnis, Kadambas, Calukyas, Guttas, Pāndyas and others. Basavesvara introduced Viraśaivism

Further various accounts are given about the Kālāmukhas⁴ and the Paśupatas⁵ (at Kokatnur and other places) in Karnātaka. The Kālāmukhas, who associated with an ancient teacher by name Lakulīśa, were great educationists. The Kālāmukhas were divided into divisions called Parśe or Avali and Santati. The Kālāmukhas are not to be heard of after the 12th century A. D. It is interesting to note that the systems of Lākulagama and Śaiva Siddhanta owe their origin and development at the hands of these Kālāmukhas.

Goravas. Another class of Śaiva ascetics called *Goravas* are also referred to in the inscriptions.

(iii) Vaisnavism and Sri-Vaisnavism

Both these religious systems prospered (at different times) under the regime of the Kadambas, Cālokayas, the Hoysalas, the Rayas of Vijayanagara and the Nayakas of Madura. The cult of Harihara comes into vogue after the 12th century A. D. Various temples of god Harihara were erected in the realm. Besides

1. Saletore, *Ancient Karnātaka*, I, pp. 374 ff.

2. I A X, p. 185

3. EI, VI, p. 287

4. Cf. Kundangar, *Karnataka Historical Review*, V, Pt. 1, pp. 19 ff.

5. Q J. M. S., VII, p. 279

Mādhwism and Śrī-Vaisnavism were ushered in the land by the great Ācāryas Madhva and Rāmanuja.

(iv) Other Worships

The other worships of Brahma, Sūrya, Nāga etc., had also become popular in the period under consideration. The Brahmanic religion, including the Aśvamedha etc. was in full swing during the whole period.

(v) Jainism

It cannot be gainsaid that the story of the early immigration of Jainism in Karnātaka is directly connected with the migration to Sravana-Belgola of the great Śruta-Kevalin or 'the first Ganadhara' Bhadrabāhu, who, it is said, was accompanied by Candragupta Maurya. This Bhadrabāhu is said to have retired from this world in B. C. 297. We have observed in the first chapter (p. 24) that with Bhadrabāhu the Digambaras separated themselves from the Svetāmbaras. Very soon we find that Jainism began to prosper with the advent of the Gangas in the political arena. The famous Jain Ācāryas like Śimhanandī (in the case of the Gangas) and Sudatta (in the case of the Hoysalas) helped the kings in founding whole empires. However Jainism found a direct support under various other dynasties also e.g. the later Cālukyas, the Rāstrakūtas and also partially the Rāyas of Vijayanagara. Further, feudatories like the Rattas of Saundatti, the Santāra lords, the Kongālvās, the Cāngālvās, the Silāharas of Karhad made it still more popular.

The prominent Jain centres may be enumerated as Sravana-Belgola, Paudādānapura, Kopana, Arasikere, Kuppattur, Kolhapūr, Mudabidri, Dorasamudra, Belgām or Balligāme and others ¹.

We have dealt with the achievements of the Jains in other fields under various topics in this work. Famous among them are Samantabhadra, Akalanka, Vajranandi (the founders of the Dravida Sangha),

1 Dr. B A Saletore has quoted many more countries

Kanakamadi, Gunasena, Elācarya—all of whom contributed to the foundation and later development of the Dravida Sangha and thus spread the religion in the Tamil, Telugu and other parts of Karnātaka. It should be noted in this connection that after the advent of especially Śaivism, Jainism begins to decline.

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